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OUR EXPANDING CHURCH

By JAMES THAYER ADDISON

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OUR EXPANDING CHURCH

By

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To
The Honored Memory
of
CHARLES HENRY BRENT
Missionary Bishop

OUTLINE OF OUR EXPANDING CHURCH

CHAPTER I: FOUNDATIONS . . . . . Page 1

The importance of rooting our convictions about missions in our religious faith. Missions the outcome of God's revelation in Christ and God's purposes through Christ

A. *The Reason for Missions*

I. CHRISTIANITY A UNIVERSAL RELIGION

(a) *Its Nature*

1. The Unity of God
2. The seeking love of God
3. The Kingdom of God
4. Christ, who incarnates the Gospel and makes saviours of those He has saved

(b) *Its History*

1. The initial step of St. Paul
2. The spread of the Church in apostolic and medieval times
3. Modern missionary expansion

But Christianity is not the only universal religion. If missions are to be ultimately justified, it must be offered as *the Absolute Religion*

II. CHRISTIANITY THE ABSOLUTE RELIGION

(a) *Christianity as competing with other religions*

1. Christ Himself the true standard and test. The perfection of His revelation
2. Christ supreme as Teacher
3. Christ unique as Saviour and Redeemer. The Incarnation

(b) *Christianity as completing other religions*

1. Three views of the nature and origin of other religions. All truth in all religions a revelation from God
2. Christianity the perfect and complete revelation. Other religions imperfect and incomplete
3. How Christianity completes the incomplete and perfects the imperfect
4. The contributions to be expected from the Christianization of all peoples. The fully-rounded Christianity of the future

B. *The Aim of Missions*

The fundamental aim:—the manifestation of Christ, His power, His spirit, and His Kingdom. Commonly expressed through two emphases

(a) *The aim to proclaim*

Evangelization of the world
Emphasis on evangelism. Advantages and defects

(b) *The aim to build*

1. The Christianization of the world. Emphasis on nurture and education. The Church
2. The meaning of "Christianizing"
3. The function of "missions." Pioneering, initiating, planting

The Church an Expeditionary Force

CHAPTER II: ACHIEVEMENTS . . . . . Page 17

Especially the achievements of Protestant and Anglican missions in the nineteenth and twentieth centuries

A. *Evangelistic Missions*

1. The size of the enterprise
2. Individual Christians, their character and record

3. The Progress of the Younger Churches
(a) Self-government
(b) Self-support
(c) Self-extension
(d) Church unity

B. *Educational Missions*
1. Their extent and character
2. Aims and results

C. *Medical Missions*
1. Their extent and character
2. Aims and results

D. *Social Results*
Indirect effects on non-Christian society
1. China and opium
2. Caste and the status of women in India
3. The Christianization of public opinion in the Orient
4. The Christian Movement as a World Force
(a) The Christian Movement as a redeeming feature in relations between Christian and non-Christian lands
(b) The Kingdom of God as the fulfillment of international brotherhood

CHAPTER III: PROBLEMS AND OPPORTUNITIES . Page 41

A. *The Present Situation*
1. World Shrinkage
2. The interpenetrating of East and West

B. *Resulting Problems and Opportunities*
I. PRESENTING CHRISTIANITY
(a) Examples
1. Primitive peoples
2. Chinese
3. Hindus
(b) The principle of centering in Christ and the essentials of Christianity

II. Naturalizing Christianity
Planting "indigenous" Churches
(a) "Indigenous" defined
(b) The principle applied to
1. Self-government, self-support, and self-extension
2. Government, ritual, art
3. Thought and theology

III. Islam
(a) 1. Its extent and beliefs
2. The resulting problem
(b) 1. The present situation
2. The resulting opportunities

IV. Problems Common to the Church at Home and the Church Abroad
1. Industrialism
2. Nationalism
3. Secularism

Chapter IV: The Work of Our Own Church . . . . . Page 63

A. *Foreign, i. e., chiefly with non-Christians*
1. Liberia
2. Philippine Islands
3. Japan
4. China
5. Honolulu

B. *Latin America*
1. Mexico
2. Cuba
3. Haiti and the Dominican Republic
4. Porto Rico and the Virgin Islands
5. Panama Canal Zone
6. Southern Brazil

C. *America*
1. Alaska
2. Indians
3. Negroes
4. Southern Mountaineers
5. Western Missionary Districts

CHAPTER V: OUR OWN SHARE . . . . . Page 87

The dependence of the missionary enterprise on the Home Base

A. *The Home Base. The Whole Church*

I. THE DUTIES OF THE HOME BASE
1. Educating
2. Recruiting
3. Financing

II. OUR OWN HOME BASE
1. The National Council and its Departments
2. Their duties

B. *The Home Base. The Parish*
1. The character and spirit of a missionary parish
2. The activities of a missionary parish
(a) Learning
(b) Praying
(c) Giving

C. *The Home Base. The Christian Believer*
1. Objections to supporting missions
(a) "Forcing our religion on others"
(b) "Charity begins at home"
(c) "We are not good enough"
2. The motives of the individual. Christ and what He means to us
3. The activities of the individual
(a) Learning
(b) Praying
(c) Giving

Chapter I

FOUNDATIONS

A. *The Reason for Missions*

WHEN we think about "missions" we are likely to think about something practical and concrete. The idea usually suggests schools and hospitals and church buildings, or perhaps conventions and platform speakers, or more often apportionments and budgets and passing the plate. All these definite details are necessary and inevitable, if the whole enterprise is sound and valid. But they are not enough to supply the motive of missions or the justification for missions or the enthusiasm for missions, because in beginning with the machinery we are beginning at the wrong end. The first problem to solve is, "Why do we have missions at all, and what are they trying to do?" The first question to ask is not "What do I think of the National Council?" not even "What do I think about China or Japan?" but "What do I believe about God?"

If we ask "Why are there Christian missions?" the simplest reply is the best:—because Christianity is a religion for everybody, for every race and nation. It is a universal religion. And how clearly that is true we shall see if we look at its nature and review its history. When we ask what is the heart and center of our religion, our answer is the Christian God, God as revealed in Christ. And what do we know of Him as we see Him in our Lord? First of all, we know that He is One. Christianity is universal because the Christian God is One. The universality of Christianity

flows from the unity of God. You can have national religions only when you believe in national gods, and then every tribe and people will have its own gods. But the God of Christ and His Church is not a tribal or even a national deity. He is the supreme Person who made *all* nations of men for to dwell on the face of the *whole* earth. That means that God's plans for humanity cannot be limited by little human boundaries or differences of race. For our God is *the* God and the only God in the universe. "I am the Lord, and there is none else."

But if that was all we knew about God the thought might leave us cold. More vital and nearer the core of Christ's message is the belief in God's pursuant *love,* in the picture of God as the Good Shepherd who seeks to find and win his children. "The Son of Man is come to seek and to save that which was lost." The love of such a God is not a gentle attitude: it is aggressive. He is unresting and unsatisfied while there is a single soul whom He has not found. And in the whole process of seeking He is the one who takes the initiative.

If we follow Christ in that belief, we shall see that God is not our achievement whom we carry to others as our contribution. Independently of all we have done or can do, He has been silently at work in all lands and in all ages. In that faith we find infinite hope and stimulus. It means for one thing, that to whatever people we go, always God has been there before us. As an old Jewish scribe once wrote, "In every place where thou findest the prints of a man's foot, there am I before thee." In other words, the missionary enterprise is not an ambitious man-made campaign beseeching God for assistance. It is a world-old and world-wide drama be-

gun and directed by God, the winning of men to Himself, by our aid if we will have it so. The belief in God's aggressive love for his sons is likewise a stimulus to our feeling. It reminds us that "there is no respect of persons with God." We have grown used to the idea that God is equally interested in the Jew and in the Gentile. Another way to put it is that He is equally interested in the Hindu, in the American, in the Korean, and in the Filipino. That sounds simple enough, yet it is hard for us to grasp the amazing thought that all the hundreds of millions of yellow and brown and black men are just as well known to God as we and quite as interesting and valuable. We think of them in the mass at a distance and find them too numerous to know and too far away to matter. But He knows each one of them from within as individuals, just as He knows us. And, knowing them, it never occurs to Him that we are more important. The thought of a seeking God is no less a stimulus to work, for it means that in the pursuit of His purposes He is everywhere retarded by our lack of co-operation. It is He who calls us to be fellow-workers in the great task that He has initiated and sustains. For each of us He has ready an honorable part to play, and His power cannot be fully active until He can use *us*.

Founded on God's unity and His seeking love revealed in Christ is the supreme Christian ideal of *the Kingdom of God*. God as almighty Creator and as loving Father has pledged Himself to build His children into a brotherhood, human and divine, where His will shall prevail and where men shall serve Him by serving each other. That Kingdom is made up of the one God and the one human Family, and there can be no limits to either. The field for the Kingdom is

humanity, which is one, and the power behind the Kingdom is God, who is one. From that faith arises the sense of membership one with another, so that no narrow range of interest can be tolerated by the religion of Christ, and likewise the sense of all men's common relation to the one Source of life and salvation, who is God.

Now, if all this looks like so much theology on paper, we naturally ask, "How can we ourselves realize, and how can we interpret to all people, God's unity and God's seeking love and God's world-wide Kingdom?" And the answer is—*through Christ.* For Christ is not simply one item in the Christian scheme to be added to the others. Fellowship with Christ is the source of all and the end of all: Christ *is* the Gospel. To be saved by God through Christ means to become saviours ourselves, to make God's cause our own, to take up as our own the purposes and the plans of Christ Himself. As Bishop Brent once wrote, "The Christian has to see those whom Christ sees, for the follower looks only through his Master's eyes; the Christian has to love and serve those whom Christ loves and serves, for the follower lives only in his Master's spirit. Consequently he must see, love, and serve unto the uttermost part of the earth. Being a follower of Christ he cannot help it." We may understand in theory the unity and love of God and recognize the meaning of His Kingdom, and the enterprise of Christian missions will then appear to our minds as reasonable and inevitable. But not until we know by personal experience the saving Christ and through fellowship with Him share His power and His purposes, will the cause of missions win our loyalty and capture our wills. Then the motive power of that cause will be urgent and inexhaustible.

In a word, Christianity is a missionary religion because it is a universal religion, and it is a universal religion because our God is a missionary God. Theoretically, then, if we judge from the nature of Christianity, there are no limits to it. If it is true anywhere, it is true everywhere; and therefore it can be applied and ought to be applied everywhere. But we can say more than that, for we can appeal not only to the nature of Christianity but to its history. As an actual matter of record, it not only can be applied everywhere, *it has been applied* everywhere. History for nineteen hundred years reveals our religion as persistently expanding. As Christ foresaw, the Kingdom has worked like yeast. It cannot be held in; it always rises and spreads.

Beginning with the daring move of St. Paul who refused to confine the Church to Jews and those who would become Jews, that Church has never ceased to expand. St. Paul led the movement which carried the message of Christ out into the Mediterranean world and made the Church the Church of the Roman Empire. In the centuries that followed came the wide campaigns which ended in the conversion of northern Europe, through which our own ancestors became Christians. Still later, by the sixteenth century, the Cross had already advanced to America, India, China, and Japan. And finally, toward the beginning of the nineteenth century, began the greatest missionary era of all, the age in which we are now living, with all parts of the world mapped out and growing closer and with Christians numbered by the hundreds of millions drawn from every race and people. When we recall the wide sweep of Christian history, we find that Christianity not only looks like a universal religion but acts like a universal religion.

Christianity accepts no bounds. Just as the distant and waste places of the earth have one by one been conquered by the great explorers who often went forth in the face of hostile criticism, so one by one they have been invaded by the great missionaries. The Christians who opposed the spread of their own religion, like the people who opposed Columbus, were always, in the long run, shamed into silence. For Christianity simply cannot be stopped; it flows around and over all barriers set up by the meagerness of men's faith. And the reason is that the enterprise is God's idea and not ours. He will not let us rest. In Christ He gave men something that dies unless it is given away. It has not died and it cannot die, because it always has been given away and it always will be.

Christianity's very nature and its actual history prove it a religion for all mankind.

But when we have come to this conclusion we are met by the interesting fact that Christianity is not the only religion which claims to be universal. Most of the religions which offer salvation to men are universal religions, missionary in their nature and in their history. Foremost among them are Buddhism and Mohammedanism. If we are to present Christianity to a world which already has other religions of salvation, it will therefore not be enough to say that our religion is universal and meant for all. That is just what others say about their own. If we are to enlist in the missionary cause with complete assurance we must be ready to claim with confidence that Christianity is not only one of several universal religions but the best, and not merely the best: it must include and complete the best in all of them. That is, it must be the Absolute Religion. Is that claim true, and if so, why?

The simplest way to find an answer is first to take our own point of view, to think of Christianity as competing with other religions, and to see why it is the best. And here we shall do well to center all our thought on Christ Himself. If we think merely of Christian teaching, we shall be surprised to find how much that is noble is enshrined in the sacred books of other religions. If we think merely of the Christian Church and its record in history, the case will not always be clear. If we think merely of Christians as we see them today on the street, we shall have too much to apologize for. But if we think of Christ and Christ alone, there can be but one answer. In Him we see the perfection of God's nature and of man's nature in one perfect personality. In Him we see the Christian God supreme in power, in holiness, and in love, and the Christian life as the life of man with this God and in this God. That is why "Christianity finds more in man and proposes to make more out of man than any other religion." So it is that in the revelation of Christ we have, as nowhere else, the perfect blending of religion and morality. Our morality is expressed in terms of God's will and of the advance of His Kingdom. It is fundamentally religious. Our religion is expressed in service to a personal God whose nature is love. It is fundamentally moral. In Christianity, therefore, the object of worship and the standard of character are the same.

Simply as a teacher Jesus is supreme, for he taught not in codes and laws but in principles grounded in our deep relation to God, and so there is never a word that must be forgotten or taken back. Since the ideal is ever ahead of us, there is always the vital stimulus to endless growth. But if Christ were only a teacher who left behind Him a record of words, He might be the best

among many, yet He would be only one among many. It is because He was infinitely more that we are ready to be His missionaries. For it is the Christian faith that in Christ God Himself dwelt in all His fullness, so that Christ is a Saviour and Redeemer. He offers not only a doctrine; He offers motive power. He not only imparts the Truth; He imparts His own Spirit that we may know and live the Truth. He not only gives commands; He gives Himself. In all the range of religion, past and present, we shall not find His like. He is unique. And more than that, He is final. Christianity, as we know it and live it today, is imperfect and changing and growing. It is still in its early stages. But Christ Himself is final. In Him God has said and done all that God can say and do in one human personality. That is what we mean by saying that the Incarnation is the central point in history, and that is why we are confident that God means His Son to be supreme in the life of every race.

After all, however, this faith is ours because we are Christians. It presents Christ from our own point of view and tells what He means to us. What about others, with ancient faiths of their own? To meet their needs and win their allegiance we must not be content to offer the religion of Christ as competing with other religions and to state that in our opinion it excels them. We must be ready to take the other man's point of view, to offer Christianity as *completing* other religions, and to declare and make manifest that it includes and exalts the best in all of them. Only so can we present our religion not simply as relatively better but as supreme and absolute.

This we cannot do, however, until we have come to some conclusion as to what other great religions are

like and how they came to be. The oldest and easiest way to account for them is to say that they are the work of the devil and therefore evil through and through. That explanation has the advantage of being simple, for it declares not merely that Christianity is all right but that other religions are all wrong. The only thing to do with them is to stamp them out. But it is a little too simple, for it implies that outside of Jews and Christians religion has done nothing but harm and that God has long since turned over the greater part of the world to Satan. Surely we do not need to argue against this kind of stupid arrogance. Another popular doctrine declares that all that "the heathen" know of God is a dim memory of what their remote ancestors learned from Him in the early days from Noah to Abraham before the Jews were the chosen people. This theory has the advantage of recognizing some little good for which God was once responsible; but it cannot satisfy us, for it makes three large mistakes. It takes all the stories of Genesis for straight history; it implies that non-Christian religions are growing worse all the time; and it means that for many thousands of years God has taken no interest in any human beings except Jews and Christians. Plainly we need some view more intelligent and more worthy of the Christian God.

Shall we not find it in the faith that since our God is a living, seeking God who takes the initiative to win man, He has been revealing Himself in all ages to all men, so far as they were capable of receiving Him? His Holy Spirit has been everywhere and always at work and therefore all that is good and true in any religion has been revealed by God, for men cannot know Him in any measure except as He gives Himself to them. The difference between Christianity and other

religions will then be this—that they are partial, incomplete, and imperfect, while Christianity, as we see it in Christ, is whole, complete, and perfect. To take this view of the great non-Christian faiths gives us the valued privilege of respecting and admiring what is good in them, for who can scorn what God has given? It saves us from the unpleasant tendency to be disappointed or disturbed when we find virtues in the religious and moral life of another race. It frees us to be generous and appreciative when we approach with our own gifts those who are not wholly destitute.

But the missionary motive and message cannot be based simply on our appreciation of the good in those who are outside of Christianity. We go to them not primarily for what we can get but for what we can give. And what is that? It is to offer to those whose ideals are imperfect the chance for perfection; it is to offer the whole to those who know only in part; it is to offer Christ Himself to those who lack Him and need Him. And in making that offer on behalf of God we ask the Hindu or the Chinese or the Moslem to give up nothing of genuine value that he has already treasured, for, knowing his religion and ours, we are justified in the claim that there is nothing real and precious in any religion that cannot be found in richer and higher form in that true Christianity which is Christ. In Him is gathered up all that is noblest in whatever men have known of God, gathered up and fulfilled and exalted. We are offering, then, to all men a religion that can include, if they are true to their best, all that is dearest to them in their own, and that can enrich their lives with the gift of hopes undreamed of and satisfactions long sought and possibilities unawakened and a

new vision of what salvation means when the Saviour is Christ and the goal is His Kingdom.

Magnify the virtues of each race and religion as you will, if you really know their people at first hand you can see with utter clearness what they have to gain from accepting Christ. To the Confucianist, with his superficial ethics and his primitive belief in spirits and nature gods, the coming of Christ brings spiritual depth and redemptive power. To the Hindu, with his many tainted gods (or his one impersonal God) and his despair of human society, the coming of Christ brings the reviving force of one personal moral God who plans to remake the world. To the Moslem, with his oriental monarch for a God and his all too human Mohammed for guide, the coming of Christ brings the knowledge of a gracious Saviour who can welcome His followers into a free and growing Kingdom. These are the gifts which a fulfilling Christ can bring to those who know Him not. They suggest how sorely men need him.

On the other hand, if all these races need what Christ can give to supply what is lacking in them and their religion and to draw out and heighten all that is best, it is equally true that Christianity needs what these same peoples can give when once they have met Christ and been mastered by Him. In Christianity as it is in Christ there are too many unplumbed depths, too many hidden treasures, to be fully explored and developed by any one race or little group of races. We shall not know the possibilities of our own religion until it has come to include all for whom it was meant. It will take all humanity to embody the Christ that is to be. The vision that inspires all missionary labor is of that Kingdom of God which shall unite all humanity in Christ. For only a Church in which all races are at home can bring

to full expression "the unsearchable riches of Christ." "The nations of them which are saved shall walk in the light of it," and each shall bring its own offering. The Buddhist offers his mysticism and his abounding charity; the Confucianist offers his devotion to social duties and his loyalty to the service of the state; the Hindu offers his instinctive faith in the unseen and his wonderful aptitude for some of those "fruits of the Spirit" that are rarest in the West—peace, long-suffering, and meekness. All these are blessed gifts that will one day serve to enrich the Church that is to be. Into that Kingdom every tribe and people will bring some God-given endowment to lay at the feet of the Saviour as their forerunners once spread the gold and frankincense and myrrh before the Holy Child; for "the kings of the earth do bring their glory and honor into it."

B. *The Aim of Missions*

We have considered the reasons for missions and we have found, in framing it, that we were carried back to the heart of our faith in God. For the meaning of missions is the meaning of Christ for the world. Now that we have sought an answer to our first question, "Why do we have Christian missions?" we are ready to ask, and more prepared to answer, the second question, "What are they trying to do?"

Just as Christ is the reason for missions and the motive for missions, so He is the goal and the fulfillment of missions. The aim of Christian missions is "the manifestation of Christ, the unfolding of His nature, the demonstration of His power, the revelation of His glory." By this central aim all secondary aims must be modified and tested. But even with this aim in the center, there have always been, and are likely to be,

two different emphases. Though both are present everywhere, one group will tend to stress the one and another the other. One we may call the aim to *proclaim,* which dwells on the need for heralding, and the other the aim to *build,* which dwells on the need for planting. According to the former, the chief purpose of Christian missions is to proclaim the Gospel in every quarter, to herald the good tidings far and wide until every soul has heard of Christ. The chief object of missions will then be *the evangelization of the world.* This aim is especially congenial to old-fashioned evangelical Protestantism, with its emphasis on preaching the Word. It was long the main purpose of the Student Volunteer Movement, with its famous motto, "The Evangelization of the World in this Generation." To lay this stress on proclaiming, on the rapid announcement of the Message to all peoples, has several plain advantages. It is simple and direct, and since our main task is thought to be preaching, we can cover much ground and create a wide impression. But if we set too much value on mere proclaiming, our aim begins to show many defects. It ignores the immense difficulty of presenting the Gospel to masses of people so that they will understand it. It depends too much on mere utterance. It is almost like scattering the seed by the wayside and passing on. It tends to ignore the value of education and organization which stand for the work of weeding and watering and fertilizing. In short, it is altogether too easy and evades the complicated problems that arise *after* proclamation.

More sound is that statement of the Christian aim which emphasizes *planting* and *building,* an aim that includes evangelism but only as one aspect of the task. With this purpose, we view Christianity not simply as

a new idea or a new feeling which we can preach about but a new way of life which must be shared and developed. We assign great value to training and nurture and therefore to the Church. We make long-range plans; we count upon the slow growth and evolution of the new Christian life in the new Christian community; and therefore we lay stress on organization and education. In other words, our aim is not simply to convert certain individuals but *to Christianize communities and nations.* "The evangelization of the world may be accomplished by increasing the number of missionaries. The Christianization of the world is a vastly greater task." To achieving that end both preaching and building contribute. They can never be wholly separated. The Word of God is one gift of the Church of God, and the Church of God has the commission to *Christianize the world.*

If that is the Church's aim and task, we have still to consider what we mean by "Christianizing the world" and in that process what part "missions" are to play.

In Christian lands Churches and leaders differ as to what they mean by "Christianizing," and so they differ, too, when they confront the non-Christian world. Here again there are two common emphases. One group will emphasize the individual and another society. One extreme is to think only of "saving souls" and of personal conversion. The other extreme is to think only of social welfare and to aim at "Christianizing the social order." But neither purpose can really be fulfilled without involving the other. We cannot make a Christian society without saving individuals, but they can be saved only by giving their lives to redeeming society. We have long since learned that "getting right with God" is not merely to save your own soul from hell and

win the promise of heaven but rather to become a fellow-worker with God in the task of building His Kingdom on earth. So when we speak of Christianizing India or Egypt or Japan we mean not only "winning souls" in the narrower sense. We imply more than conversions and baptisms. We mean the hard and high endeavor to permeate the whole of social life with the Christian spirit and to apply the motive and method of Christ to every human problem in every area of society.

If that is the ultimate aim of the Church of Christ on earth, what share in the enterprise ought to be assigned to "missions"? Missions, of course, are bodies of workers sent out by the Churches in Christian lands to serve in non-Christian lands. They are but one instrument by which the universal Church of Christ carries on its age-long task. By their very nature they are only preparatory and temporary. They were the first stage in the process by which all the present Christian nations became Christian. Italy and Denmark and England were once "mission fields," but now they are numbered among "the sending countries." And missions are now the first stage in the process by which Persia and Liberia and China and other nations are becoming Christian. The purpose of missions, therefore, is to *initiate* Christianity where it is unknown, to map out its future in a new land, and to provide guidance and education until Christianity has taken firm root. In other words, missions exist in mission fields first to proclaim the Gospel and second to *naturalize Christianity* in every country by building up native Churches, "indigenous" Churches rooted in the soil of each nation. And it is these indigenous national Churches, Chinese, Japanese, and others, which at length take over the larger task of evangelizing and

Christianizing their own peoples. So it once was in Greece and Germany and Spain, and so it will be in India and Korea and Uganda. Foreign missions thus exist, as Dr. Speer has said, "to plant a Church and launch a power and not to establish themselves as a perpetual institution." They merely set up and put in motion the Christian forces in each country and lay out the lines along which future growth will occur. They begin but cannot complete the immense task of Christianization. It is therefore the duty of foreign missions gradually to render themselves needless. "The missionary enterprise fades away inevitably into the 'Christian Movement' conducted and executed by the people of the land." It is to this Christian movement, expressed in the native Churches, that we must look to carry on, as the Church does here at home, the endless process of reshaping society in accordance with the purpose of Christ and of winning all men to His service.

From our point of view, then, as members of a Christian Church in a Christian land, missions mean *pioneering*. They are the Church in action on the frontiers of religion. Like all pioneering movements missions are a sign of the Church's vitality. More than any other of its enterprises they serve to remind us that the Church of Christ is not merely a society for preserving ancient traditions. It is not merely a local fraternity or a club for culture. It is first and foremost an *Expeditionary Force,* an organized body charged with a stirring and difficult campaign. It is a Church Militant represented on every front and on every frontier. And among all who are commissioned in that Church by Baptism there should prevail the sense of urgent mission, the spirit of unresting advance.

Chapter II

ACHIEVEMENTS

NOW that we have dealt with the question of why we have missions and what they are trying to do, we naturally turn to ask, "What have they succeeded in doing?" The achievements of missions should therefore be our next topic. For treatment in a brief chapter the field, of course, is immense. The least we can do to narrow it is to confine ourselves to the past hundred years. It might be wholesome to tell what Christian missions did for northern Europe in the Middle Ages, for that story would remind us how infinite is our own debt to the missionaries to whom we owe our Christian civilization, and it would raise the interesting question of where we should be now if the Church had not always been a missionary Church. But modern missions are the only kind in which we can share, and their record since the early nineteenth century is more than enough to serve our purpose. Furthermore, we must limit ourselves mainly to the work of Protestant and Anglican missions, for the work of the Church of Rome is a subject by itself. The Roman Church never works with other Churches in the mission field, and her methods and policies are markedly different from those of other bodies. For purposes of missionary study (and incidentally for statistics) our Anglican Communion is usually grouped, in standard publications, with the Protestant Churches, despite our clear distinction from them. But we shall here use the wider term "non-Roman."

What, then, have been some of the achievements of the non-Roman Churches during the past century?

An obvious way to begin is to show the size to which the enterprise has grown. To do that will give us the advantage of noting at once the immense scale on which modern missions are conducted. We are so used to supporting them on a five-cent scale that we have a vague idea they must be operating on a five-cent scale. But the truth is far otherwise.

Unfortunately the world totals for Protestant missions are gathered only once every eight or ten years and the latest now available are those of 1924, so that the figures we give are distinctly below the actual numbers. Remembering that fact, we find that throughout all the non-Christian world there are 30,000 missionaries (7,000 of them ordained) who are co-operating with 152,000 native helpers (10,500 of them ordained) in carrying on the work of the Church. The number of missionaries and of native workers has more than doubled in the last twenty-five years, and the whole group represents an amazing increase over the few hundreds who were at work a century and a quarter ago. If we add to their number the 25,000 Roman Catholic missionaries and their own native helpers, we shall have a grand total of 55,000 Christian missionaries and some 250,000 native workers in non-Christian lands, devoting their lives to the service of the Church of Christ. Even in the eyes of an unsympathetic outsider that is plainly a large-scale enterprise from which large results might be expected. Since this army of workers has been chiefly active in preaching the Gospel and founding Churches, the simplest way to record the fruits of their labors is to note the fact that there are now about 8,500,000 non-Roman Christians and about 10,000,000 Roman Catholic Christians in non-Christian lands, a total of 18,500,000 Christians. Stated in

cold figures, one result of the evangelistic missions of all the Churches has been the winning of 18,500,000 Christians. To non-Christians as well as to Christians that must seem an impressive total.

But nobody likes statistics, and statistics of conversion are especially unsatisfactory for they leave so much untold. All the human elements are bleached out in the colorless figures. When we interpret them we ought not to forget that we are dealing with human souls and that "conversion" means the turning of some living heart to Christ. One figure is like another, but the story of each life is like that of no other. Behind all the array of numbers lie the records of these lives, lives of real men and women who, by one path or another, have in some measure found in Christ what they sought. For them the change has seldom been easy, since to become a Christian is to join a small minority and in some cases an unpopular minority. It is often a step that means hardship and at times even danger. It is all the less easy because the standards of the native Church are usually high. The candidate for Baptism must be carefully examined and taught; he must stay on probation for a year or more; and perhaps he has to show his genuine purpose by breaking with such customs as ancestor worship or polygamy. When we remember the social pressure against Christianity in most non-Christian countries and the testing that precedes a welcome into the Church, it is evident that the weaker are usually weeded out and that most of the new believers know what they want and mean what they say.

From the worldly point of view the majority have more to lose than to gain by becoming Christians.*

*Among the very few exceptions are the outcastes in India. Any change for them would be for the better.

That is a plain fact forgotten by those who prefer to believe that Christ has no use for Chinese or Africans and they can have no use for Him. It is from such that we hear about "rice Christians," the heathen who become Christians only because some bonus is attached to conversion. It is true that there is about one chance in thirty that a Christian will eventually be employed by the Church in some capacity, since there is a vast work to be done and very few workers to choose from. But accepting honorable employment and accepting a bribe are not the same thing; and the other twenty-nine-thirtieths, so far as finances go, are soon made aware not that the Church will support them but that they must help to support the Church. And that is exactly what they do. In 1923 the 8,500,000 non-Roman native Christians gave $7,470,000 to their own Churches. When we consider how poor in pocket most of these believers are, that contribution is a lively witness to their sincerity.

To ask the question, "What sort of Christians are they?" is easier than to answer it. How, for instance, should we answer the question, "What sort of Christians are the Church members in the United States?" In each case the reply must be the same:—some are good, some are bad, and some are indifferent. In other words, they are human beings like the rest of us, with mixed motives and many temptations. It is impossible to judge them in a mass and unfair to judge them at all without remembering how many of our advantages they lack. Compared with the atmosphere in which they live, ours is a Christian atmosphere, the result of centuries of Christian training and Christian living; and more fully than we realize we are treading beaten paths. But the new Christians in mission fields "stand up to face a

non-Christian world." They meet the opposition of their old religious systems; they are haunted by ancient superstitions and fears; they feel the tug of inherited traditions and customs; and often they are confused and hurt by the sin and slackness of western Christians. Considering the handicaps under which they labor, we might, in all charity, expect them to be less worthy of admiration than we ourselves. As a matter of fact, however, they are more to be admired. For them to enter the Church and to maintain its standards is an achievement harder and more exacting than it is with us. And when the day of persecution comes most of them are beyond all praise. In the time of the Boxer Rebellion in China in 1900 over 30,000 Christians were massacred, for only a handful among them took the chance to recant and surrender their faith. Again, in 1927, when every kind of pressure was brought to bear against the Chinese Christians, the great majority stood fast and carried on with unwavering devotion. As Dr. Wood of our own Church reported, "The faith of many was tested and there were some defections. But the loyalty of the great body of Chinese Christians has been remarkable. The Chinese clergy and other workers have remained at their posts." In April, 1930, one of them suffered martyrdom, and before he died he wrote this letter in Chinese to Bishop Roots: "My dear Bishop Roots, I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the [local Chinese] Soviet Government. The Chairman of their Executive Committee said to me, 'Mei-ts'en, you are a preacher of the Gospel in the Chinese Church and therefore you are one of the corrupt gentry.' He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare. Respectfully presented, Fung Mei-ts'en."

Perhaps the surest and most persuasive evidence of the quality of Christians in mission lands is to be found by looking at their very best specimens, for any group has a right to be judged by its best. When we come to know as friends the finest Chinese in the Christian Church or the finest Hindus or the finest Japanese, we no longer wonder whether they are good enough to justify the enterprise: we are more likely to wonder whether we are good enough to continue to guide them. Some of the most nearly perfect Christian characters in the world were born Buddhist or Confucianist or Hindu. That ought not to surprise us; it is what has been happening over and over again ever since St. Paul met the Lord on the road to Damascus.

If we turn from individuals to the Churches which have been founded, we find achievements of very different grade in different fields. Everywhere the aim has long since prevailed to establish native Churches that shall be self-governing, self-supporting, and self-propagating. To win the power to stand alone and to progress alone is the goal toward which every Church is striving; but the degree of attainment varies. The older Churches in civilized countries have an advantage of which they are making the most. In Japan, for instance, the Churches are already close to self-govern-

ment. The number of missionaries is even slightly diminishing, and in all church councils the Japanese are in a heavy majority. There are five times as many Japanese clergy as foreign clergy. Our own Anglican Communion in Japan is an excellent example of this type of achievement. It includes in one Japanese Church all who owe their Christianity to the Church of England, the Church in Canada, and the American Episcopal Church; and among its dioceses are those of Tokyo and Osaka, each with its Japanese bishop.

In self-support, too, Japan is advancing. Already, in the non-Roman bodies, there are nearly seven hundred individual self-supporting churches, and the Japanese give to their own churches over a million dollars a year. But Japan is not alone in financial progress. Even in Korea, where poverty is almost universal, the 182,000 baptized Christians have recently been giving over $430,000 a year. For nearly thirty years all the native clergy and other workers in Uganda have been supported by their own people. And in little Tonga and Samoa in the South Seas the natives pay not only all their own church expenses but the salaries of missionaries as well!

Even more vital, from the religious point of view, is the need to develop in these younger Churches the power and will to extend themselves. From the beginning they ought to show the missionary instinct. This power to propagate the new Christian life can seldom take the form of "foreign" missions, for the field at hand is vast enough. Most of their achievements in winning others are therefore within their own borders; and the great majority of converts made are not won by missionaries but by their own Christian fellow-countrymen. But even the newer Churches have sometimes their

own mission boards and support at their own expense a group of workers in some needy area. Our Anglican Communion in China and Japan has its own missionary districts; Koreans are at work in Chinese Shantung; and most of the missionaries in New Guinea and the Solomon Islands are natives of Tonga, Samoa, and Fiji. The instinct to expand is the sure sign of a healthy Church; and in many a distant field where charity has just begun at home, it has already decided not to end there.

If the younger Churches are necessarily behind our older Churches in the path toward self-control and self-support they are ahead of us in the development of Church Unity. As the Indian Bishop of Dornakal has said, "In the West, unity is something desirable; in the mission field it is a vital necessity. In the West, disunion is a weakness; in the mission field it is a sin and a scandal." Here at home tradition and inertia and prejudice keep us apart because we are not vividly enough aware of the pressing tasks for which unity is required. But overseas where meager forces are confronted by immense opportunities and varied opposition, the instinct to draw together is stronger.

Beginning with friendly fellowship and mutual agreements to divide territory and avoid competition, the workers abroad have long since developed the habit of conference and co-operation. This has often led to joint action in such work as Bible translation and the production of Christian literature, and especially in the administration of schools and colleges. More striking has been the growth of unity in the last twenty-five years. Most of the steps have been toward the federation of Churches like that of the Federal Council of the Churches of Christ in America. Such councils now

include the greater part of the non-Roman forces in China, Japan, India, and the Near East. Our own Church is a valued member of the National Christian Council of China. Still more notable is the progress already made toward the true organic union of different Churches. Because all its parts have the same doctrine and polity, the American, Canadian, and English branches of the Anglican Communion have drawn together in one Church in Japan and in China. In China, too, organic union has been achieved in "The Church of Christ in China," representing nearly one-third of the Protestant communicants and fusing into one body members of the Presbyterian, Reformed, Congregational, Baptist, and other Churches. In South India the "United Church" has brought into one group the forces of the Reformed, Presbyterian, and Congregational Churches; and a scheme now under consideration proposes a union of this South India United Church, the Wesleyan Methodist Church, and the Church of India, Burma and Ceylon (the Anglican Communion).

In their growing and resolute effort to achieve a closer Christian fellowship than we in the West can yet show, the rising Churches of the East are not followers but leaders, ready to give yet further proof of the strength and sincerity of their Christian convictions.

To preach the Gospel and to found and guide in its early stages the Church of Christ in every country is the first and central task of Christian missions. In the widest sense of the word, that is "evangelism," and the record of its achievements we have briefly sketched. But preaching and caring for churches is not the only form of missionary activity. There is the great field of *Education*. Inspired by the same Christian purpose

as evangelism and furthering the same Christian end, education has its own record of achievements.

Here, too, we have in hand an enterprise of large proportions, for in non-Roman Christian schools of all kinds there are 2,500,000 pupils. Most of the schools are primary schools (to the number of 50,000) chiefly supported by native churches and taught by native teachers. Above them are the high schools, industrial schools, and normal schools which are likewise, for the most part, in the hands of native teachers and principals. And finally there are the colleges and universities, numbering over a hundred, some of which are but little better than our own high schools but many of which are now worthy to rank with the colleges of the West. The system of missionary education thus ranges all the way from some little village school in Liberia where a few boys and girls are learning to spell out their own language and add a column of figures, up to a great institution like the American University at Beirut with its 1,200 students, drawing its men from all over the Near East and sending out leaders to half a dozen countries.

The central aim of educational missions is simple—to stimulate and enrich the life of a people by opening up wider reaches of thought and activity, to offer our gifts of knowledge and experience in a Christian atmosphere, and to associate the new learning with Christianity as the best guide to its use. Though the aim is simple, the results have been manifold. Schools have not only given knowledge and skill to their pupils but have opened to them the chance to know of Christ and of what He can give. In the direct conversion of pupils education has played a major part, for a large proportion of the converts in most countries have been in touch

at some point with the educational system. Schools have also afforded an avenue of approach to the hearts of parents and have won entrance to many homes not otherwise accessible. But their effect in aiding evangelism is only one of their merits. They have proved invaluable in the production and training of native leaders for the native Church, meeting the vital need for an educated ministry and an educated teaching force, if Christianity is ever to be naturalized in new fields. Still broader has been the result of training the Christian community in each country, so that everywhere the Christian group is markedly above the average in literacy and general enlightenment. It is never a missionary purpose, however, to offer education only to Christians. In all cases and at all stages non-Christians are welcome, and in some institutions they are in a majority. Another result therefore has been the general diffusion of Christian ideas and ideals throughout the whole community. Many who do not become Christians will always associate the best elements in their years of training with Christians and the Christian Church. They have come to understand something of what Christianity means, and, as they go out, can serve as a slowly leavening force in the general population.

One achievement of missionary education, which can be easily appreciated even by those who are not interested in Christianity, is to have founded modern education in nearly all the non-Christian countries. Western learning was begun in Japan, China, India, Turkey, and Africa by the missionary forces. Until 1906, all the modern learning in China was supplied by mission schools alone, and today in Negro Africa nine-tenths of education is in the hands of missions. The Church has thus played a vital part in the educational

history of Africa and the Orient. Even more notable has been its special rôle in initiating and developing the education of girls and women, for in that field the Church has been everywhere the pioneer and the model.

At least in Japan, China, India, Turkey, and Egypt the governments have quite outstripped the mission schools in numbers, and the latter are now but one element in the rapid educational advance. But theirs is the credit of having begun a new chapter of progress and of having trained no small proportion of the leaders in learning, in business, and in politics who are now active in the changing East.

There is one more type of missionary method which has a record of achievement both imposing and appealing—*Medical Missions.* Today in nearly 900 hospitals and 1,700 dispensaries, scattered throughout the non-Christian world, some 1,200 missionary doctors and 600 native physicians are active in the Christian work of healing. There are nearly half a million patients every year in these hospitals and over four millions more attending the dispensaries.

As David Livingstone, himself a doctor, once said, "God had an only Son, and He was a missionary and a physician." There can be no better reason for missionary physicians. Following the example of Jesus, then, "Christian missions have conceived salvation to include human bodies." In healing and restoring the sick they find a natural expression for Christian charity and compassion and a noble opportunity for acting out the meaning of Christian love so that all may understand it. Of the vast need to be met even the least imaginative here at home must be well aware. They can think of our own country where there is one doctor for every 700 people and then of China where there is

one for every 270,000. They can think of India where the death rate is more than double our own and where, in the towns, a third of the children die in their first year. But even the most imaginative can hardly appreciate on so vast a scale the achievements of medical missions, the children saved from blindness, the measureless blessing of anaesthetics, the suffering women relieved from the filth and cruelty of heathen medical methods, the countless homes from which a cloud of sorrow has been lifted.

These are the direct results of the healing activity of the Christian Church. But there are others less obvious that must not be overlooked. Medical missions have served as a pioneer agency that can disarm hostility and prejudice and act as "the magnet of the missionary force." As a persuasive form of preaching the Gospel they are truly a part of evangelism. They have been everywhere active in antagonizing evil customs and destroying faith in superstitions. They have served as centers of public health reform, and are increasingly concerned with sanitation and preventive measures. And in lands where there is bitter need they are training in Christian ideals no less than in science the future leaders of the medical profession.

All that we have so far noted of the achievements of modern missions, evangelistic, educational, and medical, might be called the *products* of that movement, the direct outcome of its chief methods. But almost equally important and less often appreciated are its *by-products*—the social results that have flowed from the Christian movement, the indirect outcome of its influence. Here we enter a wider field where facts are less readily measured and where it is not always easy to assess the distinctive contribution of missions. We

cannot assign to the credit of missions all the modern social progress in mission lands, yet in nearly every case it is the missionary who has taken the initiative and blazed the trail. Out of many possible examples let us look at the story of opium in China and at caste and the position of women in India.

Until the last quarter of the eighteenth century China had successfully prohibited the growth and importation of opium; but after 1773 the British East India Company began shipping opium to China and made millions out of smuggling it into the country against the protests of the Chinese government. After two wars with China (chiefly on other issues) Great Britain succeeded in 1858, with the approval of our own government, in forcing China to permit the importation of opium. By 1878 more than half of the British imports into China were in the form of opium. Since the production of opium was a government monopoly in India, the British were able at that time to derive from its sale in China a neat profit of nearly $39,000,000 a year. Meanwhile, quite naturally, the Chinese Government had ceased to restrain the cultivation of the opium poppy in China, so that increasing areas began to be used for its growth. Thenceforward the devastating effects of the drug began to be felt through the whole population. By the year 1906, England was importing 3,300 tons of opium into China every year; the Chinese were producing 25,000 tons from their own fields; and at least 10,000,000 Chinese were suffering from the physical, mental, and moral decay which makes the use of opium a withering curse. There is the opium story of a century and a quarter so far as it concerns the "heathen" China and the "Christian" West. The social results of Chinese contact with the *commercial* and *political* forces of the

West had been nothing but increasing disaster. It was Christian missions that supplied the redeeming feature.

From the very beginning missionaries in China had utterly opposed the importation by England and the growth of opium by China. They founded and guided the Anti-Opium League in China with branches in every large community. They won from the Chinese statesman Li Hung-chang a warm tribute to their body as a great anti-opium force in the country. By constant pressure both in England and in China they prepared the way for reform. At length, in reply to the efforts of the Christian forces both at home and abroad, the British government agreed in 1907 to reduce their opium imports by one-tenth each year for ten years if the Chinese would suppress the growth of the poppy at the same rate. Though everybody knew the British meant what they said, no one believed that China could live up to the bargain. Yet by an almost superhuman exertion of that moral force of which they are often capable, the Chinese stamped out the growth of opium in less than ten years; and in 1916 the British trade in opium stopped. Most of the credit in that campaign goes to the non-Christian Chinese, but it was the Christian forces in China which had set the standard for her people and which had prevailed with the home government to give them the one chance they needed. The missionary body had redeemed the West in the eyes of the East, for in all the long struggle they had the honor of incarnating the conscience of Christendom.

The trail of missionary leadership appears all the clearer when we remember the part taken by our own Bishop Brent in assembling the first International Opium Conference at Shanghai in 1909, a convention over which he presided. Again in 1911, he presided at

the second Conference at the Hague and represented our government at the third Conference at Geneva in 1924. His work is symbolic of the share of missions in combating social evil.

Since 1916 conditions have so changed in China that political anarchy has led to the return of opium-growing. Opium is once more a menace to the welfare of the Chinese. And here again the Christian Church is in the vanguard of reform. The National Christian Council of China initiated in 1924 the National Anti-Opium Association which has now more than four hundred branches and which has set itself to achieve the complete suppression of poppy cultivation. As a Chinese leader, Dr. R. Y. Lo, has recently written, "The work of the National Anti-Opium Association, though it functions as a public body, is essentially carried on through the activities of the Chinese Christians. It was the product of the National Christian Council, which is still its sponsor and which is one of the chief constituents of the Association."

For the opium evil in China, the West has most of the blame to bear; but the evil of caste in India is solely due to the social tradition of the people, a tradition for which their own religion is largely responsible and therefore powerless to remedy. "Caste" in India means the rigid division of the greater part of the population into groups chiefly based on trade and occupation. These groups, which number about two thousand, are ranked from high to low, and their members are forbidden by custom to eat together or to intermarry. The system by which society is arranged in these fixed layers has served to destroy individual liberty, to limit human sympathies, and to hinder national progress. The worst feature is the attitude it demands toward the enormous

number of 60,000,000 outcastes, "the depressed classes," who are so low in the social scale that their very presence brings pollution to a caste man and who are, therefore, called "the untouchables," degraded, downtrodden, and despised.

Against the tyranny of this social monstrosity the Protestant and Anglican Churches, for the past one hundred years, have set themselves sternly. Not only do they refuse to tolerate it within the churches but they reach out after humanity irrespective of caste, drawing the greater number of their members from the outcaste population. Indeed, it has long been so widely recognized that Christianity is incompatible with caste observances that any Christian Hindu convert is at once thrown out by his caste. That heavy penalty, which few Hindus dare accept, has severely limited the number of caste Christians in the Church. But the Church's fidelity to the principle of brotherhood has had its reward. Because the Church refused to accept Hindu standards she has kept the power to aid in changing those standards. As one result, there are at least a dozen Indian societies, having no connection with the Christian group, which embody in their programs of reform the abolition of caste and the redemption of the outcaste population. Gandhi has dared to adopt an "untouchable" child into his own family, and Tagore has declared that "the regeneration of the Indian people directly and perhaps solely depends upon the removal of caste."

Even better known to the West than the evils of caste are the customs which help to suppress or degrade the women of India. The low estate of women in general is a condition common to all oriental countries; but India is specially marked out by the extreme to which

her people have carried the marriage of children and the prohibition of the remarriage of widows. As Rudyard Kipling once wrote, "You cannot gather figs from thistles, and so long as the system of infant marriage, the prohibition of the remarriage of widows and the life long imprisonment of [many] wives in a worse than penal confinement and the withholding from them of any kind of rational education as human beings continues, the country cannot advance a step. The foundations of life are rotten, utterly rotten, and beastly rotten. The men talk of their rights and privileges. I have seen the women that bear these men. May God forgive the men."

In combating these evils the Church has represented the best elements in the Christian West. Within her own household of believers she has forbidden child marriage and removed, so far as persuasion could be effective, the rigid ban against the remarriage of widows. To the women in the secluded "zenanas" of the wealthier classes she has sent special missions. More widely felt than these provisions have been the results of her whole educational program. Leading in the education of girls, she has been preparing the women of India to undertake their own emancipation. The proportion of girls in Christian schools has long been four or five times as high as that in other schools, so that even a generation ago Sir William Hunter could write, "You will find that almost all the educated women of India who have made their mark in our day are native Christians or were educated under missionary influence."

Using a legal power not granted to the Church, the British government has given constant aid in the long process of freeing the women of India. A century ago

the government forbade the cruel practice of "suttee" by which the widow allowed herself to be burnt on the funeral pyre of her husband, and in 1856, by the Widow Marriage Act, removed all legal obstacles to the remarriage of widows. Again, in 1872, the British Native Marriage Act prohibited the forced marriage of girls under fourteen.

The real "social results" of the Christian influence of Church and State are to be found not in these measures themselves but in the effect of the Christian attitude and standard on Hindu leaders. Not only have several of the Indian reform societies long since adopted as part of their program the abolition of child marriage and the removal of the ban on remarriage, but the National Social Conference, a purely Hindu organization of wide influence, has frequently approved the same reforms. The latest and best news is that in 1929 the National Legislature passed a bill raising the marriageable age for girls to fourteen years and for boys to eighteen; and on April 1, 1930, the act went into effect. The measure will be hard to enforce and may be widely ignored, but it stands as a shining example of that Christian influence which centers in the Church.

The response to Christian standards by the better elements in the non-Christian population is so marked in India, China, and Japan that it deserves to be reckoned among the many indirect products of the Christian movement abroad. The situation in all these countries might be expressed by saying that Christianity is everywhere influential out of all proportion to its numbers. If you want to get the least encouraging view of Christian progress in the Orient, you will take the total of Christian communicants and compare it with the total population. To do that might reveal more success than

most Christians are aware of, but it would probably suggest that Christianity was still a negligible factor in society. But that conclusion is denied by all the other facts, for Christianity is wider than the Church, and even wider in its reach than Christianity as a system is the power of the Person and teaching of Christ. We therefore find in India that Christian standards and the influence of Jesus are accepted by thousands who would not approach a Christian church; there is a large number of private followers of the Master who will not join His community. As one result, we find how clearly Christian principles have wrought their effect on Hindu movements for social reform. The opposition by non-Christian Indians to caste and child marriage, the many Hindu temperance societies and famine-relief organizations, the native movements for the emancipation of women, all these are the outcome of a century of pressure by Christian forces. In the words of Professor Fleming, who knows India as well as any American, "The Indian social movement is a direct result of Christianity and western influence, for the wider conception of the worth of personality does not come from Hinduism. . . . High moral and social standards which a few decades ago were associated solely with Christianity have now become the accepted standard of public opinion." As Dr. Speer puts it, "They are coming to recognize Christ's standard and ideal as the ultimate basis of moral judgment."

In China, too, the influence of Christianity is not to be gauged by its relatively small numbers. Only one Chinese in 115 is a Christian; but the proportion of Christians among the foremost constructive leaders of China today (bandits and generals excluded) would be more like one in ten. Some of these are only nominal

Christians who are prominent because of their western training; but not a few, like C. T. Wang and David Yui, are men who have given years of service to the Church. The influence of the Christian group in China is further increased by its leadership not only in medical service and famine relief but in all measures of social reform, in the campaigns against industrial evils, foot-binding, commercialized vice, and opium, and in the wide new movement for popular education.

With certain variations, the same story might be told of Japan, where the Christian movement has been so notably effective in stimulating private philanthropy among non-Christians, in stirring up the Buddhists to social service, and in guiding the earlier stages of the labor movement. These are some of the facts that justify the statement of Mr. Shiba, the editor of the "Japan Times" who wrote in 1927: "If Christianity as a religion be making but slow progress in Japan, Christian ideas may be said to have already conquered the country. For this Christian conquest, of which we are not ashamed, we must admit that we owe it to the Christian workers, foreign and Japanese." The same conclusion appears in a report of our own Bishop Tucker, a wise and cautious judge who wrote after more than twenty years of experience in Japan. He declares that "the moral and social principles which had at first been associated with Christianity have become the accepted standard of public opinion." And he speaks with confidence of "a public opinion sympathetic with Christianity," and even of "the Christianization of public opinion."

It is when we bear in mind these larger consequences of the Church's work abroad that we are drawn to the conclusion that Christian missions are not merely the

pious enterprise of a few boards and departments: they are a *world force.*

If we had to sum up the last sixty or eighty years of world history, we should say that the outstanding movement of that time has been the contact of Christian nations with non-Christian peoples—roughly speaking, the contact of West with East—and that everywhere Christian missions have been *the* redeeming feature. What might have been the results of West meeting East if this missionary enterprise had not been in the forefront, it is both difficult and appalling to imagine. It would have been commerce and colonization and conquest and war with only here and there a tinge of the Christian motive and method, a mere suggestion of redeeming features. But, as a matter of fact, the world force of missions, bringing to the East the best in the West has been a redemptive enterprise, carried out for service only—literally, a redeeming feature.

Even more significant than the effect of Christian missions on the social life of individual countries is their power to prepare the nations for *international brotherhood,* and to achieve its realization. For Christian missions strike one of the few notes of unselfish service to be heard today amid all the discord of relations between East and West. As one observer has written, "The missionary enterprise is the one indisputably Christian flag flying at present. Here *is* our substitute for the way of competition and of war actually at work. Here *is* the other way which we are being challenged to show." In relations between East and West we shall never attain true order or any lasting peace by trusting to motives of trade or to general goodwill. We must touch deeper levels that only the power of religion can reach. And that is just the service which Christian missions have so

long rendered and can render on an ever-widening scale in the days to come. That new world vision which today enlists the enthusiasm of so great a number within and without the Church, that vision of the unity of mankind in a slowly growing brotherhood of mutual understanding and service, is what Christ and His followers mean by the Kingdom of God, the reign of God's will among men. Since we have all become neighbors whether we like it or not, we must now learn how to live as neighbors, and only Christ can show us the way, for only His way will work. That is why only a world force like the Christian movement can achieve a world brotherhood. Only the goal of a Kingdom of God on earth can inspire and sustain our human endeavor. Only God in Christ can achieve what the world calls impossible.

Chapter III

PROBLEMS AND OPPORTUNITIES

WE cannot sharply separate the achievements of missions from the problems of missions. They are really interwoven. For the achievements are not merely past events to be labelled and placed on file; they are a continuous process. They grew out of problems and they generally develop new problems. There is only this difference, that in the last chapter we were chiefly thinking of what missions have already accomplished, and we are now concerned with the immediate difficulties which they face and the hardest tasks that lie ahead. If any enterprise is seeking our support, we not only want to know its past record by way of encouragement. We are even more interested to know its present situation and its pressing opportunities.

It is out of the present situation, of course, that the pressing opportunities arise. As we survey the field today there are two outstanding facts closely connected. We may call them world shrinkage and the spread of western civilization. Every portion of the non-Christian world is now accessible as it never was before. All the countries that once were hidden or isolated have been opened up; and steamship lines and railways and motors, together with cables and the wireless, have brought everybody nearer to everybody else. Christendom and the non-Christian world are no longer two separate camps with thin lines of communication. There is everywhere a constant process of intermingling, of coming and going. We all see more of each other, we all know more about each other, and we are more sensi-

tive to each other. The forces of the age are making us neighbors.

Partly a result of this drawing together and partly its cause is the spread of western civilization. Europe and America are steadily penetrating Africa and the Orient. The West is invading the Near East and the Far East; and the East is assimilating what is good and evil in the West. We are sharing with the non-Christian nations our political forms, our modern education, our science and industry, and our thought. And their answering attitude is interesting. They are eagerly absorbing much that we have to give, but they challenge our right to control them. They are ready to become westernized in their own way, but they decline to be dominated by the West. The East is growing at once more modern and more independent.

The shrinking of the world and the westernizing of the East provide the missionary enterprise with its new difficulties and its new openings. The problems may be hard but the opportunities are stimulating.

One result of the present situation is that we know far more than we did about the religions of the East. For the last thirty years a growing number of scholars at home and in the mission field have been studying with sympathy and scientific care the great Oriental religions—Confucianism, Buddhism, Hinduism, and Islam. Instead of branding them all as "heathenism" and treating them as forms of vice, missionary leaders now realize how different they are, and how rich they are, at their best, in elements of value. At the same time all intelligent people in the East have come to know more about us and more about our religion and its history. They no longer have to depend on what the missionary tells them about western civilization and the long life of

the Church in Christendom. In consequence, they are beginning to distinguish between western civilization and Christianity and between Christianity and Christ. On the whole, that new insight is fortunate, for if they are going to find out all about us, it is just as well that Christianity should not bear the blame for all the evils of our western life and that Christ should not be held responsible for everything in Christianity. We ought to be more relieved than surprised, then, when we hear that the thoughtful Hindu or Japanese has a fairly low opinion of our present civilization, a greater respect for Christianity, and for Christ a frank admiration.

Our present knowledge of the religion of other races and their knowledge of ours make much more interesting and acute the problem of *presenting Christianity*. In view of what we know and what they know, how can we best adapt and deliver our message as missionaries? In the good old days that was never much of a problem. "The Gospel" was regarded as a kind of fixed quantity, but really it was the kind of Christianity that the preacher had been brought up on, presented with small regard to what the audience knew or didn't know. But today the missionary is much more concerned with the special needs and aptitudes of his hearers. As long ago as 1910 it was urged upon all missionaries by the findings of the great Edinburgh Conference that they should study the native religions and make their approach with sympathy and understanding. And the last twenty years have done much to make them more ready and able to take that advice. The principle that they should preserve the values they find and build on what is best is now widely accepted.

If this sounds too abstract, let us look at some special problems in detail. We shall agree that we cannot pre-

sent Christianity in quite the same way to a primitive Igorot in the Philippine mountains, to a worldly Chinese Confucianist, and to a thoughtful Hindu. In each case we must find points of contact, and we must constantly bear in mind where our man is strong and where he is weak. The Igorot, for instance, is sure to believe in spirits and other unseen powers and in some kind of life after death. But his morals will be mostly tribal customs; he will have no sense of what we mean by "sin" or "salvation"; and his religion will be heavily colored with magic and invested with all sorts of dark fears. Knowing this, we must meet him where he stands and let our message and our training assume whatever truth he may be sure of and offer him what he most needs—the knowledge of a loving Father God who is always near at hand to help, of a Christ who can save from fear, and of a church family in which he can take his first steps in the Christian life.

The Confucianist, in contrast, is the heir of an ancient civilization. His ancestors have been trained in a high form of ethics for two or three thousand years; and he is probably certain that morality is the most important thing in the world. If he is also something of a Buddhist he may believe in a heaven and a hell. But he has been brought up to practise ancestor-worship, he has no vivid idea of one personal God, and his morality is not grounded in personal religion. Furthermore, he is very easy-going about religion; he does not like to make hard choices or sharp decisions; and he regards Christianity as an undesirable foreign importation. How shall we approach him with the best chance of success? There is no one answer that will apply to all Confucianists, and we are here presenting problems and not solutions; but we are likely to find that he will respond to

the appeal of one God whose will is the moral law and of the power of Christianity to remake society and to cleanse the nation of its evils. And that response may lead to the acceptance of Christ as the source and motive of the new life.

In dealing with the devout Hindu we are on different ground in another atmosphere. "The Indian People," as Stanley Jones has said, "are as sensitive to spiritual things as the electric needle is to the pull of the pole." They are naturally conscious of the presence of the unseen, and they find it easy to believe that "the things which are seen are temporal but the things which are unseen are eternal." They have a strong bent toward the contemplative life and the mystical approach to God. That is why one western thinker could seriously say what many feel, "I look for India to produce the most spiritual type of Christianity that has yet appeared on earth." To be able to count on these qualities and instincts is an immense advantage to the missionary, an advantage he cannot find elsewhere. They suggest the general line of approach his message should take. But he must be equally conscious how wanting is Hindu religion in the knowledge of one supreme personal God whose character is righteousness and whose purpose is righteousness, how weak is the Hindu in any power or motive to redeem society or to set religion at work in the spirit of the Good Samaritan. And here again the defects of India, no less than her virtues, will determine our method of presenting Christianity.

From the religious point of view, then, both the problem and the opportunity are different in each country. No two races ought to be approached in just the same way. But there is one constant element in the Christian Gospel which makes it the saving Word for all peoples,

and that is Christ. It is therefore a fundamental principle in all modern missions to centralize and simplify *faith in the living Christ.* We too have need to distinguish Christianity from Christ so far as that is necessary to free Him from any doctrines or traditions that may obscure the light of His Person. We must not present an "incrusted Christ," but as vividly and directly as possible the Christ as we see Him in the Gospels and know Him in our own experience. That is what Canon Raven had in mind when he declared at the Jerusalem Conference in 1928, "Our task is to understand so clearly what are the *essentials of Christianity* that we can give this alone to the younger Churches. We must not lay on them the intolerable burden of our own European and American interpretations and compromises." By suppressing what is merely western or merely secondary in the great total we call "Christianity" and giving to Christ His rightful place in the center, we shall be all the readier to take advantage of the immensely hopeful fact that "never in history has there been such a widespread and spontaneous admiration for the moral character and life of Jesus."

The problem of presenting Christianity is part of the larger problem of *naturalizing Christianity* in new fields, the task of doing all that missions can do to produce an "indigenous" Christianity. What do we mean by "indigenous" Christianity and how can it be promoted? An indigenous plant is a plant that really belongs where it grows. It is native to the soil and flourishes because it was meant to be there. It may be contrasted with an "exotic" plant which is brought in from the outside, and being artificial in its new home, never quite takes root. Now Christianity cannot be literally "native" to any soil but Palestine, where it was

born. In a sense it is exotic everywhere else. But faith and experience tell us that it was meant for every soil, and if rightly planted and fed can flourish anywhere. The problem, then, is to keep Christianity pure and sound in every non-Christian land and yet so to adapt and express it that it will really ***belong*** there and take permanent root. "Indigenous Churches," as John R. Mott has said, "are those in which the natives find themselves at home and which impress even their non-Christian friends as natural, homelike, and belonging to the country." Or, as the Chinese delegates to the Jerusalem Conference put it, "By 'indigenous Church' we mean a Christian Church that is best adapted to meet the religious needs of the Chinese people, most congenial to Chinese life and culture, and most effective in arousing in Chinese Christians the sense of responsibility."

The general aim is easy to understand and is now universally approved. But to carry it out involves us in a group of hard problems. In the first place, an indigenous Church, a truly *Chinese* or *Indian* Church, must be self-governing, self-supporting, and self-extending. How far some of the Churches have moved toward this end we have already seen. But most of them have a long way to go, and the goal cannot be reached unless missionaries and native leaders alike are keen and intelligent in planning and working together. In furthering self-government the missionary has to remember that he (or his kind) is only a temporary figure. He must be ready to accept the consequences of his own success. He must be ready to act on the belief that "only liberty fits men for liberty." He must not be too timid to let others learn by making their own mistakes. As one missionary bishop remarked, with a dash of humor,

"Why should *we* insist in making all the mistakes ourselves?" More and more each year, therefore, the modern missionary has to learn how to follow as well as lead, how to learn as well as teach, how to suppress himself while advancing his cause, how to be now a master, now a colleague, and now a subordinate.

Self-support, too, has its own difficulties. Must a struggling native Church be obliged to pay for all the great institutions like hospitals and colleges that we have planted, before we can grant it freedom? Or is there some fairer minimum standard? How far can a Church in all essentials be self-supporting from the very start? Should self-support precede self-government or will self-government help to produce self-support? How can we keep on giving so that our gifts will help and not hurt? These are some of the questions of the hour which different missions answer in different ways. And however they are answered, there still remains the task of developing a Church that can not only stand alone but progress alone. More vital than any other requirement is the demand that every Christian should be a missionary. To train the rank and file so that each man and woman will feel responsible for sharing the gifts they have received is the greatest single hope and ambition of every missionary and every native leader.

All are agreed, however, that an indigenous Church means more than a Church with the power to govern and to grow. In every aspect of its life it must be free to initiate, free to experiment, and free to express itself. In its machinery of government it ought not to be confined to the methods that suit us in the West. Why should vestries and wardens and archdeaconries and

conventions and departments and sub-departments be spread all over the earth? Let each people feel its own way to a congenial system, or even lack of system. In its ritual and liturgy an indigenous Church should not be limited to second-rate western forms or even to such forms of beauty as our own Prayer Book embodies. That Book, as it now stands, is in large measure a product of the Anglican Church, and may not forever suit the life of worship in other races or in other ages. In its music and hymns, likewise, an indigenous Church ought not to be tied to our own compositions, for of all things music and poetry can least easily be transplanted. And in architecture, too, how short-sighted it has been to insist on our own forms! As one outcome of an unimaginative missionary movement the whole Orient is now dotted with ugly churches in the worst western manner, churches that can only confirm in an observer his worst fears that Christianity is alien and outlandish. Fortunately our own Church in China and Japan has begun to build in the native style and thereby to convince the eye as well as the heart that Christianity belongs in the Orient and has come to stay.

Finally, our determination to naturalize Christianity in the heart of each race must take effect in Christian thought and theology. We have no right to repeat mechanically in every quarter of the world the doctrines and dogmas hammered out in the West during 1900 years of discussion and controversy often bitter and divisive. It is true, of course, that we cannot present Christ without telling what we think about Him. We cannot preach or teach intelligently without using our minds, and if our minds are normal and sane they are greatly in debt to what others have taught us. But, for all that, theology is not the same as religion. It is

our joyful task as missionaries of the Christian religion to present the facts and to share our experience, to tell men of Christ and of what He has done for us. That is "preaching the Gospel" and it is still "the power of God unto salvation to everyone that believeth." When others have had the personal experience of knowing and loving and serving Christ, they then have the right to think about it in their own terms, to explain it in their own fashion to their own people and slowly to build up a system of Christian thought which shall be congenial to their own racial mind. If they are wise they will take account of the rich heritage of the Christian West, but they are more likely to do so if our theologies and dogmas are not offered as final and infallible. Hindus must be left free to think as Hindus and not as Romans, Japanese must be left free to think as Japanese and not as Americans. Mindful of this, our own Church has planted in China and Japan, in the constitution of the native Anglican Communion, only the Apostles' Creed (which is one of the simplest statements of the Christian faith in existence) and the Holy Scriptures, always the standard and guide of all Christian thinking.

The hardest single missionary problem in the world and perhaps the greatest single opportunity are presented by Islam, the widespread religion which we call Mohammedanism. It has been a problem ever since it was founded in the seventh century, but it now offers more than ever an opportunity because of that same westernizing of the East which gives to the Christian Church so many other new openings. It is the Moslem religion itself which creates the problem and it is the recent changes in Moslem lands which afford the opportunity.

Early in the seventh century of our era Mohammed began a religious movement at Mecca in Arabia which became known as Islam and which, before his death, conquered the whole of Arabia. Within a century it had spread over Syria, Palestine, Mesopotamia, Persia, Egypt, and North Africa, and ever since has dominated those countries. Islam later extended to Turkey and eastern Europe, Central Asia, India, China, and the East Indies, and to large areas of Negro Africa. Today there are 70,000,000 Moslems in India and 170,000,000 elsewhere. No other non-Christian religion is so widely powerful or so firmly held, and no other is growing in numbers. The difficulty in dealing with Islam arises from two main facts. First is the warfare between Moslems and Christians from the days of the Crusades to the present time. For some nine hundred years Moslems have been accustomed to fear and hate Christians, and they have generally had good ground for their feelings. The other reason lies in Moslem religious belief. That belief is definite, intolerant, and held with fierce tenacity. Islam teaches that there is one God, Allah, supreme and all powerful, and that Mohammed is the last and greatest apostle of God. Jesus, too, was one of the prophets, but Christians are fatally wrong when they call Him divine. The Koran is the sacred book of Islam, telling the truth not only about Mohammed and his teaching but also about the religion of the Jews and Christians, whose own Scriptures are entirely unreliable. It contains all things necessary for salvation and every word of it is infallible. Islam is therefore the true faith and all others are false. Conversion to Christianity is regarded as a bitter disgrace to any Moslem, and until recent times it was punishable by death, according to Moslem law.

The faith of Islam is just enough like our own and just enough different to be peculiarly hard to deal with. Its belief in one God who is also the God of Moses and of Jesus, in morality as God's will, in the value of prayer, and in the brotherhood of believers, make it admirably strong; and for that very reason Moslems are all the surer that they do not need what Christ can offer. On the other hand, it is weak when it looks to Mohammed and the Koran as infallible guides and thus follows a moral code that permits slavery, polygamy, and the law of retaliation, and finds in God a monarch rather than a Saviour. But the weak points are not recognized as weak if the guides are infallible. Add to these beliefs the traditional ill feeling between Christian and Moslem in world history and it is not surprising that missions to Moslems have long been few and feebly supported and often nearly barren of results. Till the last dozen years conversions in the East Indies may have been numbered by the thousands, but in India only by the hundreds and in Egypt and North Africa by hardly more than tens.

All too briefly put, that is the familiar old story of the problem of Islam. But it is the new story of the present situation that suggests a new opportunity. Moslems have long been hard to approach and win because they were united in a solid body of opposition, they held aloof from all things western, their masses were densely ignorant, and their leaders, clinging to a learning a thousand years old, were impervious to all new ideas. Today, however, thanks to the spread of modern civilization, every one of these obstacles is at least beginning to disappear.

In nearly every Moslem country we find not only the revolt against western control but the strongest impulse

to follow the West in politics and in economic life and a real passion for the new education and culture. To note the extreme example, Turkey has thrown out the Caliph who for centuries was the nominal head of all Islam; she has introduced modern education for all boys and girls; she has taken the very bold step for a Moslem country of separating religion from the state; she has abolished Moslem law in favor of European law; and she has given religious liberty to all. In Egypt, too, popular education is spreading every year; new ideas are everywhere welcomed and discussed; and old-fashioned orthodoxy is at last on the defensive and waging a losing battle. Today there are not only Moslem Fundamentalists but Moslem Modernists. The same story might be told, perhaps in more cautious terms, of Moslem India. In short, it is Moslems themselves who are gradually breaking up the old crust of tradition, ignorance, and prejudice and throwing all the most rigid elements of Islam into the melting pot. The meager missionary forces could never have achieved such an upheaval, but they can take advantage of it. All they ask is a fair field and no favor, and in growing areas they are close to getting it for the first time.

If only the Church at home will awake to an opportunity that fifty years ago would have been past belief, she will find that "a great door and effectual" has been opened. For today the conversion of Islam is no longer a baffling impossibility but a real and credible program, bristling with difficulties, it is true, and as yet fearfully slow of *tempo,* but in the long run just as sure of fulfillment as our Master is greater than theirs.

The new tasks and the new programs with which we have so far dealt, the problems of presenting and naturalizing Christianity and the problem of Islam, are

distinctly *missionary* problems. They confront us only in mission fields, and the Church at home is concerned with them only at long range. But the modern movement that has drawn together all parts of the world and given non-Christian lands the elements of western civilization has produced this remarkable result:—wherever it is felt it has created the same problems, and those problems are the very ones we have at home. We are all now living in so much the same sort of world that we are all in the same difficulties. There is therefore another set of tasks and another group of opportunities which the Church abroad has *in common with* the Church in America. These are due to the rise of industrialism, nationalism, and secularism.

By *industrialism* we mean the modern factory system with its machine production, its masses of wage workers, and all the chances it affords for capital to exploit labor. That system began in England in the eighteenth century and has since become a dominant factor in the economic life of western Europe and America. So much every one knows. It is also common knowledge that the Church was slow in awakening to the evils of industrialism, slow to appreciate the power of the system, when uncontrolled, to stunt and mar the bodies, minds, and souls of men, women, and children. The Church was therefore still slower to take the lead in applying the spirit and principles of Christ to modern industry, so that the movement to redeem industrialism is all too recent. But the present attitude of our Churches at home is now comparatively alert and their influence increasingly effective.

The same situation and the same opportunity now face the Christian Church in the Orient. It is no new campaign: the front has simply been extended. Be-

ginning more than a generation ago, the Chinese have been introducing the factory system into their larger cities, and in the last fifteen years the number of factories has increased with startling rapidity. And what are some of the results? Two or three hundred thousand workers in cotton mills alone, most of them women and children. The children often begin work at eight and nine years old, and the usual working time is twelve hours a day seven days a week. With few proper safety devices to guard the machinery, with bad sanitary conditions, and with the pressure of long hours of labor unrelieved, the waste of human health and life is cruel. The spectacle is a perfect example of what happens in the industrial system when there are no labor laws, few labor unions, and the tempting chance for enormous dividends. Similar conditions are to be found in India where the factory population has more than trebled in the last twenty-five years. "The rapid growth of the factory system," writes one observer, "is challenging India to resist the evils of industrialism which have appeared in the West. The growth of congested industrial centers, the long hours of work, low wages, and bad housing conditions, the employment of women and children, the evil by-products of modern industry, all are now manifest in the inevitable development of India's industrial life." Much more advanced is the industrial growth in Japan where there are over two and a half million factory workers, more than half of whom are women and children. In India and Japan the government has now limited the hours of labor to sixty a week and forbidden the employment of children under twelve; but standards are still far below those of England and America, and in China there are no effective labor laws at all.

In all three countries the Christian forces have been active in demanding protection for the workers, especially the women and children. In Japan the influence of Christianity has been exerted through the efforts of notable Christian labor leaders like Kagawa. In India the National Christian Council has conducted an industrial survey by experts with the aim to guide the future policy of the government and to educate public opinion. In China the National Christian Council has had for eight years a Commission on the Church and Industry, with a program of education, research, and publicity. But so complex and growing are the difficulties that the achievements are still few. One thing, however, is certain. The industrial system, without Christian control, can be dangerous to civilization. Machine industry can be a blessing only so far as it has been Christianized. It requires that redeeming feature which only the Christian movement can supply.

Another major problem is raised by the rapid growth of *nationalism*. The rise of intense national feeling and of national ambitions has been characteristic of western political and social life for the last three generations. It culminated in the explosion of the World War. But only recently has it begun to touch and stir the East. In every case it has been the combined result of copying the West and reacting against the West. Japan was the first to feel the effects. After accepting for a generation the guidance and tutoring of western nations, she began about 1890 to stand on her own feet, to demand equal treatment, and to carve her way to a career as a world power. Her victorious wars with China, Russia, and Germany increased her patriotic enthusiasm and ambition, and led her to a domineering policy toward China which has only recently begun to change for the better.

China herself gave no signs of patriotism until the beginning of the twentieth century; but with every year since 1900 the Chinese have grown, if not in unity of government, at least in unity of feeling and in firm determination to resist all forms of foreign control. In India, too, the new nationalism has been mainly a growth of the twentieth century. Racial feeling, of course,—as in China—existed long before that; but the sense of unity and of a common ambition to achieve independence and self-control is a recent development. As everyone knows, the present campaign under the leadership of the national hero Gandhi is now drawing the attention of the entire world. The latest signs of nationalism have appeared in Moslem countries. Until the World War it still seemed possible that orthodox Islam would remain a single whole, owing at least a vague allegiance to their chief the Caliph, who for centuries had been the Turkish Sultan. But his empire was so broken by the victory of the Allies and his prestige so shattered that the old Moslem ideal of empire has given way to the new ideal of nationalism. Turkey defied the victors, set her own house in order, and emerged by 1922 as a strong nationalist state. Egypt has won the right to a king and parliament of her own and grows more restive than ever under British control.

With slogans like "self-determination," "democracy," and "independence," nationalism has become the inspiration of most of the movements in Moslem lands, in India, and in China. It encourages and vitalizes the pursuit of modern education and economic development. Japan for the Japanese, China for the Chinese, India for the Indians, and Turkey for the Turks—these are the watchwords and rallying cries of all the great peoples with whom the Christian forces have to deal.

The Church, in consequence, is everywhere faced with grave difficulties and a heavy responsibility. The immediate and lesser problem concerns the attitude toward nationalism of the missions and the native Churches. How shall the Church and its leaders in the mission field behave in the face of violent patriotism, especially where it is anti-foreign? Shall the missionaries throw themselves into the native movement and share the hopes and ambitions of their people, and if so, where shall they draw the line when the tide is moving toward glaring error or hasty excesses? Or shall they act as foreign outsiders and sit as critical judges and try to keep their Christian people from participation and thus reinforce the fears of the population that Christianity is only a white man's religion and the tool of imperialism? That is an extreme way of putting it; but the questions we have raised are enough to show how hard is the path of the missionary and often of the native Christians, and how much judgment and sympathy are needed to avoid on the one hand merely shouting with the crowd and on the other merely antagonizing a movement full of hopeful possibilities.

The problem becomes specific and acute when the missionary has to decide, for example, whether he will allow the Christian schools and colleges to accept such government control as may go with "registering" the schools with the government. How far can a school remain Christian when it is being more or less superintended by a government that is eager to abolish all religion in education? That is a question now raised in China and answered in varying fashion by different missions. Or how far can a school remain Christian when it must not teach religion in any form to non-

Christians? That is a problem with which the missions in Turkey have just had to deal. Still another difficulty that often disturbs the earnest missionary is to decide how far he should let his own government use force of arms to aid him in peril or employ the pressure of diplomacy to get him compensation when he has suffered loss. Forty years ago there was little reluctance on the part of Christian workers to claim protection and indemnities. Today, however, the whole tendency of missionary feeling runs strongly against it.

The larger question for the Christian Church in the face of nationalism, whether at home or abroad, is how to redeem it by Christianizing it. History has shown already its invigorating virtues and its hideous possibilities. How to see and save the best in it, how to make a true and tempered nationalism the servant and ally of internationalism—that is the problem. And no religion but Christianity has the power or the will to solve it. Hinduism is a purely racial religion; Buddhism is a waning force with no grip on social realities; and Islam inflames the very spirit that needs to be allayed. Only the motive and spirit that Christ imparts are adequate to transfigure a social instinct so eager and insistent and to use it in the service of mankind.

In addition to industrialism and nationalism there is a third problem shared by the Church at home with the Church abroad, the problem raised by *secularism*. That is a new word now in constant use to describe the attitude toward life of those who believe that we are better without religion, that all our purposes for ourselves and for society can be achieved without religion, that science has taught us that there is no "sacred" and that all is "secular." The term covers a wide range of beliefs, or unbeliefs, all the way from Christian humanism to rank

atheism. It is chiefly used to mean materialism and agnosticism.

No one needs to be told, of course, that this attitude of secularism is familiar in Europe and America. It has been a common foe of religion among us ever since the rise of modern science two or three generations ago. But most of our own people seem quite unaware that secularism is likewise a menace in Japan, China, Turkey, Egypt, and even in India. It has spread and flourished as part of that same great movement which is making all parts of the world more like each other than ever before.

Fifty years ago, even twenty or thirty years ago, the Christian missionary had to deal only with other religions. The conflict (if we may use that unfriendly word) was between Christianity and the rival beliefs. A Japanese refused to become a Christian because he was a Buddhist, or a Chinese accepted the Gospel because he preferred it to Confucianism, or a Moslem rebelled at the thought of conversion because Islam was the true faith. That still describes the situation so far as it concerns the great masses of the illiterate. But western learning has affected the minds and lives of so many of the rising generation that they may now be numbered by the millions, and a large proportion of them have forsaken their own religion. The typical young man who has received a scientific training of the European type in Japan, China, Turkey, or Egypt is more likely than not to have no use for religion of any kind and to view religion as a form of superstition which the modern man must outgrow. Even in India, where the people are more naturally religious than elsewhere in the Orient, the same tendency is increasing. The dangerous aspect of the movement lies in the fact that those

who are forsaking religion are the leaders of the new day and that their number is fast growing. In a sense it is true, of course, that one soul is as valuable as another and the Church must be as interested to save an ignorant Japanese or Hindu as one who is educated. Yet from the point of view of general strategy and the future welfare of these races, the task of winning the younger leaders is more important and more pressing. If that is so, the Christian Church will find itself more and more concerned with the approach not simply to the Buddhist, the Hindu, and the Moslem but to the materialist and the agnostic.

That the Christian forces abroad must answer this call and meet this need is plain for two reasons. In the first place, it is the West that is responsible for the situation. It is by absorbing what we have given and by reproducing our own faults and failures that these young millions have been shaken loose from their old faith and have lost whatever comfort and guidance it was capable of giving. In the second place, Christianity alone among religions has shown any capacity for adapting itself to scientific thought and for permeating modern learning and modern life with its redemptive power. We have only made a beginning, it is true; but that beginning is enough to show that there need be no final choice between religion and science, between Christianity and material progress. The other religions are too much the creatures of the old order to be able to mould and guide the new. No one can blame the young and the alert for deserting them in the light of new knowledge and ambition. Christianity, on the contrary, can live and thrive on change "because it is centered not upon a formula but upon a Person, and its regulative principle is not a code but a Spirit." Scientific civilization

is as much a peril as a runaway engine unless it is controlled by a religion which has the power to subdue the whole material order of society to the will of Christ and to redeem it by His Spirit. If we are content to give only the dangerous features of our civilization and to withhold its redeeming feature, we shall be held responsible. Our brothers of every race need the best that we can share if their new life in the modern world is to be not only tolerable but sane and hopeful and dedicated to the advancement of that human fellowship of which Christ alone can be the inspiration and the bond.

Chapter IV

THE WORK OF OUR OWN CHURCH

IF we are rightly to estimate the missionary enterprise and to have an intelligent grasp of its achievements and opportunities, we must remind ourselves of the deep foundations on which it is built and view it broadly as a world-wide force. That is what we have been trying to do in the last three chapters. For loyal members of the Episcopal Church, however, such a survey is only a preparation for understanding more fully and supporting more heartily the work of our own Church. Our range of vision may include all the Churches and all the countries where they are active, but if we are to take our share in the campaign, we must apply our energy at some particular point. When it comes to action we can best serve through the body that is peculiarly ours.

Of all the *foreign* missionaries of the non-Roman Churches, who number about 30,000, the American Episcopal Church supplies only about 300, a quota that is merely one-hundredth of the total. But our numbers are greatly increased if we include all those who are engaged in other fields of work that may properly be called missionary, in Alaska and Honolulu, in Panama and the Philippines, among the Indians and Negroes, and in rural and western districts at home. Of these widely varied enterprises we must give at least a sketch, to show how broad are the interests of the Church and at how many points it touches the life of our own country and of the lands beyond. Such a review, within one narrow chapter, will run the risk of being far too dry

and condensed. It will not make very smooth reading. But it can easily be enlarged and enlivened by the ample material always readily supplied by our national headquarters at 281 Fourth Ave., New York.

Since we have so far been mainly concerned with non-Christian fields, let us begin our survey abroad and end it near at home.

The missionary district of *Liberia* on the west coast of Africa is of special interest because it is not only the oldest foreign mission of our Church but our only station in Africa and one of our few points of contact with the Moslem problem. The little republic of Liberia, the only self-governing Negro state in Africa, was founded in 1823 by former slaves sent out by the American Colonization Society, and was recognized as independent in 1847. It is about the size of Ohio, and includes among its citizens some 10,000 descendants of the original American Negroes, another 40,000 educated natives, and nearly a million and a half members of the thirty uncivilized tribes who populate the wide reaches of the interior.

Our first missionary went out in 1836, a date which reminds us that the foreign work of our Church is now nearly a century old. After ninety-four years of endeavor, all too slimly supported, we now have a substantial diocese with some 10,000 baptized Christians. Under Bishop Campbell are serving the native Bishop Gardiner as suffragan, 8 American clergy, and 36 African priests and deacons. The evangelistic work is carried on in 77 mission stations, and the educational forces of the Church are active in 12 boarding-schools with 600 pupils and 49 day schools with 3300 pupils. The need for industrial training, so marked in this region, is met in some degree by such institutions as

St. John's Industrial School for boys and the House of Bethany for girls at Cape Mount. At Cape Mount, too, is the center of our medical service, St. Timothy's Hospital.

The largest and most pressing task is to reach the hundreds of little towns in the forests of the interior, where many pagan tribes are as yet untouched. In this remote and difficult area the mission of the Holy Cross Fathers, established in 1921, has already a record of notable pioneering. Our great rival here is the force of Mohammedanism pressing down from its strong centers in the Sudan. Though Islam may work some good in a pagan tribe, it always checks its development at a low level and leaves it stunted. The one great barrier to its advance and the one ultimate hope of the people is the Christian School and the Christian Church. How fully the native leaders have begun to realize this fact is plain from the news that "one can scarcely go into an interior town without hearing the begging of its chief for a Christian teacher to live among them."

Nine thousand miles away from Liberia and ten thousand from us is one of our newest missionary districts—*the Philippine Islands.* This small empire of three thousand islands and islets five hundred miles off the coast of China, belonged to Spain for nearly four hundred years until it passed under our flag at the end of the Spanish War in 1898. Spain had long ago Christianized nine-tenths of the inhabitants—the tribes that we know as Filipinos, who now number more than ten millions. The Philippines therefore constitute a country mainly Christian. But the Spaniards had left untouched the 400,000 Negrito aborigines (the Igorots) who live in the northern mountains of the main island,

and the 435,000 warlike Mohammedan Malays (the Moros) who inhabit some of the southern islands.

The share of our Church in the developing life of the Philippines was made notable for sixteen years by the leadership of one of the greatest of Christian missionary bishops, Charles Henry Brent, who labored in the Islands from 1902 to 1918. The Church adopted his policy of concentrating our small forces on two main groups, the Americans who go out to serve in the government, in the army, and in business, and the inhabitants who have not yet been Christianized. These include the 30,000 Chinese in the capital, Manila, the Igorot tribes in the north, and the Moslem Moros in the south. By 1908 work had been begun in all of these areas, and continues today under the guidance of Bishop Brent's successor, Bishop Mosher.

In Manila we have the Cathedral of St. Mary and St. John, a religious center for "all people," and St. Luke's Hospital, the first modern civilian hospital in the capital, which treats over 12,000 free patients a year, most of them Filipinos. In Manila, too, is St. Stephen's Mission for Chinese, the only exclusively Chinese Christian work in the Islands. Far up in the mountains of Luzon are the flourishing churches and schools among the pagan Igorots—Bontoc with its All Saints' School for boys and its seven smaller out-stations, and Sagada with its thousand communicants, a center for eight other missions in the area round about. Six hundred and fifty miles to the south, at Zamboanga, we find the Brent Hospital and a school for Moro boys and girls. What Bishop Brent wrote of these first courageous efforts to reach the hostile Moslems might have been written of all our work in the Philippines. "None knows, except those of us on the spot, through what

travail our little enterprises were born. In themselves they are not commanding. But by their influence an indelible mark is being made on the life of the Islands."

In *Japan* the Church is dealing with the most powerful and advanced of all the non-Christian races, a fast growing nation of over 62,000,000 people, not including her outlying possessions. Though more than half her population still lives by agriculture, Japan is equipped with all the material resources of modern civilization—railroads, telegraphs, the electric light, and even moving pictures and the radio. Though still a monarchy in principle, her government grows more and more democratic under the pressure of twelve million voters. Her ancient religion of Shinto still fosters loyalty to the Emperor and the national heroes of the past, while Buddhism, long since naturalized and recently revived in spirit, supplies the strongest element of faith in the lives of the people. Education is mainly in the hands of an efficient government which provides and requires free primary education for all the children in the Islands, and with high schools and universities meets the needs of a relatively small number of older pupils.

Christianity has been known for 380 years since St. Francis Xavier first landed on her shores. But within less than a century after his arrival the new religion had been harshly suppressed, because of the political activities of Roman missionaries, and for over two hundred years Japan remained sealed to the outer world. So missions in Japan really date from the reopening of the country in the middle of the nineteenth century, and their history covers hardly more than seventy years. Today the baptized Christians in the Protestant, Anglican, Roman, and Russian Churches number about 330,000.

The mission of our own Church in Japan, begun in 1859, now serves that united Japanese Church (the "Nippon Sei Ko Kwai") which was formed in 1887 by the union of the forces of the Church of England and the American Episcopal Church. At that time there were no Japanese priests, only three deacons, and less than 500 communicants. Today there are 213 Japanese clergy and 24,000 baptized Christians. Our own share in this Anglican total is not far from one-third. Our missionary districts are those of North Tokyo under Bishop McKim and Bishop Reifsnider, Kyoto under Bishop Nichols, and Tohoku under Bishop Binsted. Their clergy, a few foreign and many Japanese, now minister to a hundred mission stations in these three important areas. Still more a matter of pride than our missionary districts is the part we have played in developing the two independent Japanese dioceses of Tokyo and Osaka, each with its Japanese bishop.

Since modern medicine and surgery are widely practiced throughout Japan, there is far less need than elsewhere in the Orient for extensive medical missions. It is all the more important that what work there is should be of so high a quality that it may stand out clearly as a widely honored symbol of the compassionate Christ. That well describes the position in Japan of St. Luke's Hospital. As one of the great institutions in Tokyo, it has magnificently justified the generous support accorded it not only by Americans at home but by scores of the leading men of the Empire. Fortunately the same might be said of St. Luke's, Manila and St. Luke's, Shanghai.

Our contribution to Christian education has been notable. Though most of the teaching and much of the money is supplied by the Japanese, our Church is still

responsible for directing and aiding St. Paul's University and Middle School at Tokyo, where over 2,000 are enrolled, and two training schools for girls, St. Margaret's at Tokyo with 450 pupils and St. Agnes' at Kyoto with 600.

The Japanese Church today is an active reality, but as Bishop Tucker has reminded us, "Unless we wish to postpone to a distant future the Christianization of Japan, we cannot leave the Japanese Church to struggle with the task alone. We welcome its progress and place the leadership in its hands, not because that relieves us of any further responsibility, but because it opens up the possibility of new developments and renders any contribution that we can make more effective for accomplishing our final purpose."

No more difficult or more promising field is occupied by our Church than that of Japan's great neighbor, *China.* There an ancient race, endowed with many of the finest qualities, is struggling with a whole series of modern problems. And when 400,000,000 people are engaged in at least six different kinds of revolution all at once the situation is not easy to describe and still less easy to master. One of the few obvious features is the need for what we can give.

China is suffering from a political revolution in its transition from an easy-going monarchy to an efficient democracy; and most of her failures and disasters are political. She is passing through a cultural revolution, moving from the thought and learning of a by-gone time to the scientific enlightenment of the twentieth century West. She is undergoing an educational revolution in the effort, under baffling difficulties, to adjust her whole system of education to the new culture and to make a greater portion of her people literate. She is beginning,

as we have seen, an industrial revolution, confronting for the first time the evils of the factory system. She is in the midst of a social revolution, affecting particularly the family system, the relations between the sexes and between old and young. And finally, as one result of all the other revolutions, she is experiencing a religious revolution, with the discovery that her traditional faiths are inadequate to solve present problems. It is because we believe that the Christian Church can help to guide every one of these revolutions that we are actively at work in China.

The Roman Catholic Church has been serving China ever since the end of the sixteenth century, and today its Chinese members number more than two and a half millions. The earliest Protestant mission to China, however, was not sent until 1807, and the non-Roman Christian community is now about 800,000. The first missionary of our own Church to undertake permanent work was William J. Boone, who began work in China in 1842 and two years later became Bishop of China, with Shanghai as his headquarters. He was followed in a few years by missionaries from the Church of England and much later by representatives of the Church of England in Canada. These three Anglican groups were much slower to unite than in Japan, but by 1912 they had joined to form the Holy Catholic Church of China (the "Chung Hua Sheng Kung Hui"). This autonomous Church now comprises eleven dioceses covering nearly the whole of China, with seven English bishops, four American, and one Canadian, who are aided by five Chinese assistant bishops.

The dioceses which the Episcopal Church has founded and still helps to support are all in central China along the valley of the Yangtse River—Shanghai

(Bishop Graves), Anking (Bishop Huntington), and Hankow (Bishop Roots and Bishop Gilman). In more than a hundred and twenty mission stations in our three districts the baptized Christians number about 12,000. The share of the Chinese in this evangelistic work may be measured by the fact that the Chinese clergy outnumber the American clergy by nearly three to one.

The high quality of our Chinese clergy is only one result of the strong emphasis which our Church has always laid on education. Through numerous day schools in most of the stations and some fifteen boarding schools of higher grade for boys and girls we are taking our share in training under Christian influence not only the children of our own people but many more outside the Church. As the crown of our educational system we have St. John's University and Middle School at Shanghai, where over five hundred are now enrolled, and Boone College and Middle School, the former of which may soon form the largest unit in a proposed group of institutions to be federated under the name of "The Central China College." At the same two centers St. Mary's and St. Hilda's have an excellent record as higher schools for girls. What shall be the relation of all these schools to the government system of education and how far they can submit to government regulation, is a burning question of the moment.

Our medical work in China has long been of high grade, and its five leading institutions are surprisingly large in size and influence considering the resources of the mission. In Shanghai St. Luke's Hospital for men and St. Elizabeth's Hospital for women serve every year at least 7,000 in-patients and ten or twelve times that number of dispensary patients. The Church General Hospital at Wuchang, which carried on its activi-

ties during all the violent times of three years ago, is the leading institution of its kind in that immense and restless center. St. Andrew's at Wusih is doing notable work in a city growing rapidly along lines of western industrial enterprise. The once fine building of St. James', Anking, has been reduced to an empty shell by military occupation and local looting. Hospital work is being carried on, however, in a building erected for out-patient service. Closely related to all these hospitals is St. John's University Medical School, the first medical school in China, among whose alumni are many of China's most prominent physicians. Whether it will be able to continue its work under the regulations of the present government is a question not yet determined.

In spite of the hardships and trials to which it is at present subjected, the Church in China is now vigorously engaged in the varied tasks demanded by an era as troubled as any in China's long history.

The missionary district of *Honolulu,* which comprises all the Hawaiian Islands, makes a fitting appendix to our review of the Church's work in the Orient, for though it is American territory, the people with whom we deal include about 160,000 non-Christians drawn from Japan, Korea, China, and the Philippines. It is a land not only of American churches and schools but of Buddhist and Shinto temples.

After forty years under bishops of the Church of England, Honolulu was transferred to the American Episcopal Church in 1902, and for twenty-eight years our progress in the Islands has been marked. As in the Philippines, we have aimed to serve not only the American community but also the non-Christian races. In the city of Honolulu, on Oahu Island, St. Andrew's Cathedral is the missionary center of Bishop Littell,

with two organized congregations, Hawaiian and English-speaking. Close by is St. Andrew's Priory, a boarding and day school for girls of whom nine-tenths are of native Hawaiian blood. More interesting in their racial variety are the three hundred boys in Iolani School where eight nationalities are represented. St. Luke's mission ministers to the Koreans, St. Peter's to the Chinese, Trinity to the Japanese,—each with a school attached to the church. On three of the other islands, Kauai, Maui, and Hawaii, are small churches which care for the employees of the great sugar plantations, Hawaiian, Japanese, and Korean.

With more than 5,000 baptized persons in all our congregations and 2,000 pupils in the schools, we have at Honolulu, "the Cross-Roads of the Pacific," an opportunity of great strategic importance, for from this center men and women go out to all the Oriental countries carrying with them the influence of the Church.

In our work in *Latin America* we are concerned with a population that is at least nominally Christian. Yet the need for what we can give is widespread and obvious. The Roman Catholic Church has long been the chief representative of religion in Latin America and has many noble achievements to its credit. But it would be dodging the facts to deny that in Mexico, the West Indies, and South America that great Church is not at its best. The dense ignorance of masses of the population and the indifference or hostility to religion of the greater part of the educated classes indicate that Christianity, as there known, is not proving an enlightening and vitalizing force. The call is therefore clear to a Church like our own which in all its mission work aims not only to appeal to the educated but to reach and train the uneducated. To make Christianity real and living

to large groups which have been either neglected or alienated is to make a genuine missionary contribution.

In *Mexico* the Episcopal Church has been represented for fifty years, but only since 1904 has the country been one of our regular missionary districts. Bishop Creighton now has three American clergy who minister to several "foreign" communities of English and Americans, chiefly in Mexico City, in Tampico, and in Pachuca. The thirty-three missions, in charge of eighteen Mexican clergy, are for the Mexicans themselves. They are scattered over five states and many of them are reached only by horseback rides over mountain trails. Most of the people are *peons* of very scanty resources; yet they manage to build and repair their adobe churches and even send offerings for the general work of the American Church. In a population of 14,000,000, seventy per cent. of whom are illiterate, our schools can meet only a part of the widespread need for Christian education. The Hooker Memorial School in Mexico City, with its 300 pupils, is training girls to make Christian homes. Much smaller are St. Andrew's Industrial School at Guadalajara and the *Escuela la Fraternidad* at Nopala.

If we know nothing else about Mexico, we know at least that it has recently been a land of revolutions, a series of struggles which on the whole have wrought benefit to the masses. Conflict has sometimes taken the form of bitter opposition to the secular power of the Roman Church and its foreign representatives and has resulted in severe restrictions upon mission work. But by cheerfully acknowledging the government's authority, by obeying its laws, and by maintaining that "Mexico knows what is best for Mexicans," Bishop Creighton has met only courteous and favorable treatment. In

consequence, the activities of our small mission have been maintained under difficulties, and the influence of our Church has been enhanced.

Americans have a special interest in *Cuba* for the sentimental reason that we were responsible for freeing the Island from Spanish misrule and for the practical reason that our countrymen make millions of dollars a year out of various business enterprises in that country. Cuba has a population of over 3,000,000, most of whom are native-born, Spanish-speaking Cubans, about one-third colored, the others white. There are some 60,000 Jamaican Negroes and as many Chinese, and perhaps 10,000 English and Americans. We thus find three distinct fields, and in many churches there are three distinct congregations—Cubans, English-speaking Negroes, and English-speaking whites.

Our Church maintained a few workers in Cuba before the Spanish War, but the Island did not become a missionary district until 1901 and received no bishop of its own until 1905. The present leader, Bishop Hulse, now has twenty-four clergy (more than half of whom are Cubans) who care for some 5,000 baptized persons in sixty-three parishes and missions. Traveling by motor, on horseback, and on foot to widely scattered sections of the interior, they hold services in private houses or in huts on sugar plantations, in little wooden chapels, and in churches in a few of the larger towns. The center of the diocese is Holy Trinity Cathedral at Havana.

As a supplement to this evangelistic work there is an urgent demand for education. "Education," as the bishop has recently written, "is our vital need. The Church's great weakness is its lack of educational facilities for the training of growing boys and girls. There

are not schools enough, and those Cuba has do not furnish training in self-discipline. . . . We need a religiously trained and educated laity, for the educated Cubans today are largely alienated from religion." A few institutions like the Cathedral School for Girls at Havana, the Industrial School at Limonar and a dozen or more parochial schools give encouraging promise of what an energetic extension of our system might achieve for the welfare of Cuba.

Still closer is the American link with *Porto Rico,* a territory that has been under our own flag for thirty-two years. Within the small area of 3,600 square miles there is a dense population of a million and a half. Thanks to the system of government education, illiteracy has been reduced from 85 per cent. to 60 per cent. and there has been genuine progress in road-building, sanitation, and hygiene. But much remains to be done among a people over-crowded, close to the poverty line, and still weakened by the prevalence of such diseases as hook-worm and tuberculosis—needs that have recently been presented to the American public by Governor Theodore Roosevelt. That there are other needs, too, we realize from the statement of our first bishop in Porto Rico that "the adherence of the vast majority of the people to any vestige of the Christian faith is purely nominal." In the face of that situation, the mission of our Church has been to present "a religion which adds to faith, virtue, and measures the fruits of the Spirit in terms of conduct and character as well as in splendor of worship."

In the large commercial centers on the coast are our leading institutions—at Ponce St. Luke's Hospital, with its Nurses' Training School, at San Juan St. John's School and St. Catherine's School for training

women as church workers, and at Mayaguez the Parochial and Industrial School. But it is in the mountains and the valleys of the interior, among the sugar and tobacco plantations and the fruit orchards, that the Church's opportunities are greatest. In one mountain district, Quebrada Limon, we have not only a strong church of 1,300 communicants with four dependent missions but an experimental farm where the people are trained to make better use of their land.

The most hopeful fact about the district is the success of Bishop Colmore and his assistants in developing a Porto Rican clergy. With Bishop Ferrando as Suffragan and a staff of eight native priests, all products of the mission, a strong nucleus for an independent Church has been created.

Attached to the District of Porto Rico are the nearby *Virgin Islands,* purchased from Denmark in 1917. From the Church of England, which had long ministered to their people, we have inherited three large congregations with more than 2,800 communicants, chiefly West Indian Negroes. The poverty of most of them, under present economic conditions, reduces their capacity to aid a self-supporting Church.

Lying between Cuba and Porto Rico is the large island of which one-third is Haiti and two-thirds the Dominican Republic. In *Haiti* the population of 2,500,000 is mainly composed of descendants of Negro slaves speaking, in debased form, the French of their former masters, living in villages of thatched huts, and drawing a bare subsistence from unusually rich soil. Above the level of these ignorant and superstitious masses is the small governing class, including many men and women of culture and refinement, who are partly of pure black stock and partly Creole, and who live

mainly in Port au Prince, Cape Haitien, and other coast cities. "They suggest the possibilities for the future of Haiti under an enlightened government which could carry to the people in the interior the practical advantages of a Christian civilization."

In the district of Haiti Bishop Carson now has a staff of twenty clergy, all but one of whom are Haitian. The large number of native priests is explained by the fact that for nearly forty years the Church of Haiti was an independent national Church with a remarkable Negro bishop of its own. Not until 1913 was it received, by its own request, as a missionary district of the Episcopal Church, and not until 1923 did it have an American bishop of its own. Though there is a pressing need for church buildings, few of which are better than shacks, the mission in Haiti is able to maintain fifty stations scattered over 10,000 square miles of territory. In a country without railroads they are only to be reached on foot, on horse-back, or, now and again, by one of our Marine Corps aeroplanes. The rapid increase in the number of baptized and confirmed shows how heartily the pioneer service of our Church has been everywhere received.

The Church in the adjoining *Dominican Republic,* where we began work only twelve years ago, is administered by the Bishop of Haiti. The chances for development are promising in an area which is five times the size of Porto Rico and which has possibilities of prosperity if the sugar industry can only be stabilized. Many Americans have been drawn to the country by commercial openings, so that an opportunity to serve our own people is an added stimulus. At present, however, there are only four clergy in the district and only ten parishes and missions.

The missionary district of the *Panama Canal Zone,* for the past ten years under Bishop Morris, includes not only the American territory of the Zone itself but the Republic of Panama south and east of the Canal and parts of Colombia. The Church's first duty is to serve the American population, including the members of the Army and Navy and the operating forces of the Canal. But we minister likewise to the Panamanians, to the Negroes and English-speaking West Indians, to the San Blas Indians, and even to scattered companies of English and Americans in the coast towns and oil fields and plantations of the nearer parts of Colombia. Yet with only seven clergy, sixteen mission stations, and two schools, the Church has barely begun to cover the ground; and opportunities are necessarily more conspicuous than achievements. In view of America's definite responsibilities on the Isthmus, however, the Church has a motive especially strong to answer the demand for further expansion.

Though its population is only one-quarter the number of our own, Brazil is larger than the United States. The missionary district of *Southern Brazil* was originally confined to the enormous southern state of Rio Grande do Sul; but our work has now extended northward to Rio de Janeiro, and is found in the states of Santa Catherina, Sao Paulo, and the Federal District. From Rio de Janeiro, the capital, our stations extend nine hundred miles southward to the borders of Uruguay.

The venture of our Church in Brazil began in 1889 with the arrival at Rio de Janeiro of Lucien Kinsolving and James Morris, just graduated from the Virginia Seminary. Ten years later Mr. Kinsolving was consecrated bishop and under his leadership, until his resig-

nation in 1928, the mission has steadily prospered. His successor Bishop Thomas administers a Church which, in number of communicants and of Brazilian clergy, is ten times larger than it was in 1897. The mission in Brazil has always been distinguished for its emphasis upon developing through a native clergy a truly national Church, so that today only five of the thirty-one clergy are Americans, a sound proportion for which large credit is due to the Theological School at Porto Alegre. In addition to developing a strong Brazilian ministry, the Church has made definite progress toward self-support, since it now bears one-third of the entire cost of the work and has its own Missionary Society. Except for the valuable Southern Cross School for boys at Porto Alegre, there are no educational institutions but the parochial schools at eight different centers. The most obvious and immediate need is for a church school for girls.

Though we have never yet been able to attempt a mission to the Indians of the interior, we touch at one point a non-Christian group in the population. In the state of Sao Paulo there are more than 80,000 Japanese on the coffee plantations, some of whom have been communicants of our Church in Japan. For work in the area over which these Orientals are scattered we have only one Japanese priest. But with two assistants of his own race he ministers to eleven stations in a parish six hundred miles long.

About nine thousand miles from Rio de Janeiro is Bishop Rowe's district of *Alaska.* In moving swiftly from the one point to the other we are passing not only from continent to continent but from the work of a foreign mission to one that is in every sense domestic. For nearly all the people whom the Church is serving

in Alaska are Americans and Indians, just as they are in South Dakota and Arizona. The whole population of the territory is not more than 55,000, much smaller than Peoria, Illinois, or Harrisburg, Pennsylvania, or Wichita, Kansas. But the task of the bishop who has been a shepherd and pioneer all over Alaska for thirty-five years may be measured by the fact that these 55,000 are scattered over 600,000 square miles of waste and lonely country, part of it within the Arctic Circle.

As a missionary district Alaska may be roughly divided into three parts, the southern coast towns where the work is largely with Americans, the vast interior (especially the valleys of the Yukon and Tanana rivers), where the Church can reach the Indians and a few Eskimos, and the more distant North beyond the Arctic Circle where the Eskimo villages and camps are scattered. But the divisions overlap, for far inland are settlements of our own people at Fort Yukon and Fairbanks, and Indians are often part of the coastal population. About ten of the thirty parishes and missions are ministering to whites, the others to Indians and a few Eskimos. At nine of the stations we have schools, and at four we supply the crying need for hospitals, one of which stands far out at Point Hope, facing the Arctic Ocean and only two hundred miles from the continent of Asia.

Alaska is but one of many regions in which the Church is active among *the Indians.* At the present time we contribute to Indian work in four dioceses, Duluth, Fond du Lac, Nebraska, Sacramento, and in nine missionary districts, Arizona, Idaho, Nevada, New Mexico, Oklahoma, North Dakota, South Dakota, Utah, and Wyoming. We are thus in touch with about one-fifth of the country's growing Indian population of

350,000. To those who know anything of what Indians have suffered at the hands of white men (first through conquest and then through the evils of the "reservation" system) our responsibility for their welfare will be plain enough. That responsibility seems all the heavier when we remember that tens of thousands of them have never yet been Christianized.

Omitting much that might be told of the work of our schools, hospitals, and chapels elsewhere—with Arapahoes in Wyoming or Navajos in Arizona and New Mexico—we can stop to note only the most famous of our Indian districts begun nearly sixty years ago by Bishop Hare in South Dakota. There, among 16,000 Indians, we have nearly a hundred little churches and chapels served by a score of Indian clergy and three times that number of Indian lay helpers. The ratio of our communicants to the Indian population is actually far larger than among the white population in any state in the Union. But this success has been at the cost of two generations of devoted labor. As they look forward today to the continuance of that labor, Bishop Burleson, Bishop Roberts, and their small band of white clergy would echo the words of Bishop Hare at the close of his ministry, "The Indian work will probably be less romantic and eventful in the future, but not less important nor less difficult."

Since the Church's work for the *Negroes* of the Southern States is mainly carried on by the various dioceses in their parishes and missions, the greater part of it would not properly be included in this survey of the national activities of the Church. But the Church as a whole, through the National Council, contributes in two ways to meet the requirements of this immensely important field, first, by its support of the American

Church Institute for Negroes, and second, by aid granted to southern dioceses.

The American Church Institute for Negroes, after twenty-four years of service, has made a distinguished record in furthering its aim to develop a system of education for the colored people, and the central idea of a co-ordinated plan of education continues to guide its policy. The Institute controls the Bishop Payne Divinity School at Petersburg, Virginia, which has trained nearly two-thirds of the Negro clergy of the Church. But the other eight institutions for which it is responsible are Industrial High Schools in Virginia, South Carolina, North Carolina, Mississippi, Georgia, Alabama, Louisiana, and Tennessee. The largest of these are St. Paul's at Lawrenceville, Virginia, with 700 pupils, and the Fort Valley School in Georgia, which is recognized by educators as the best secondary school for Negroes in the state. The total budget for maintaining the Institute is nearly $500,000 a year, of which the students, in money or labor, contribute about one-third, endowments and individual gifts another third, and our National Council the remainder. It is encouraging that an enterprise which represents so large an investment should have been repeatedly praised by independent educational foundations such as the General Education Board and the Phelps Stokes Fund. An expert of the latter organization has recently declared that "the unique value of the Institute among all American agencies for Negro education and inter-racial concord deserves special consideration and commendation."

In addition to helping the Institute, the Church gives money grants of various amounts to twenty-two dioceses, chiefly to aid the work of their Negro clergy in the service of Negro congregations.

As in the case of the Negroes, the Church's efforts to reach and help *the mountaineers* in the remote and backward sections of the Southern Highlands are largely maintained through the dioceses in those regions. The share of the National Council is its annual contribution to four of the southern dioceses.

The only important missionary field of the Church which we have not yet surveyed is represented by its fifteen missionary districts west of the Mississippi.* These are the special charge of our national Church organization. Their bishops have been chosen by the House of Bishops and a large proportion of their financial support is still furnished by the National Council. Yet except for the Indian work, on which we have already touched, our activities in these states are essentially the same as those with which we are familiar in any other parts of the country where the Episcopal Church is weak in numbers and in influence. In other words, from the Church's point of view, the distinction between Eastern Oregon and parts of Vermont or between San Joaquin and parts of Indiana is mainly the technical distinction that the one group consists of "missionary districts" dependent in large measure on the Church as a whole and the other of independent dioceses receiving less aid or none at all.

The necessity for aiding in the support of these districts is partly due to the Church's lack of enterprise in pushing westward when all this new country was being opened up. Though strong in the East and South, we did not exert our strength, in the earlier days, with that expansive energy for which the situation called. As a

* North Dakota, South Dakota, Western Nebraska, Wyoming, New Mexico, North Texas, Oklahoma, Salina (Western Kansas), Arizona, Eastern Oregon, Idaho, Nevada, San Joaquin (in California), Spokane (in Washington), and Utah.

result, we are weak in the Mississippi Valley, the mountain states, and on the Pacific Coast, outside of the larger cities. Whatever the other causes may be, the present situation can be briefly described by saying that the American West needs what the Episcopal Church can give. As all statistics show, there are some millions of Americans in these states who are not identified with any Church, and our own is sometimes to be found where no other is available. More than that, we find that in most cities and rural districts Christianity is represented in part by the Roman Catholic Church (which in a few areas is even weaker than our own) but chiefly by a large group of Protestant denominations all of which, with few exceptions, express the Christian religion in much the same way. As to the value of that expression opinions will continue to differ. But assuming that it is as valuable as its own adherents have the right to believe, there is still a very clear need for another type of expression. If in its sanity and steadiness, its emphasis on nurture and education, its beauty of ritual and its historic traditions, the Episcopal Church, through its life and work, is making elsewhere a rich contribution to the Christian life of the nation, there is the same need that it shall make a like contribution in the West. And if, to that end, it is necessary for a time that we shall all have a share in furthering that expansion, our share will be in a genuine and indispensable piece of missionary work.

As we look back over the immense distances which our survey has covered, we cannot easily forebear a feeling of proud gratitude that ours is a Church that has so nobly and generously conceived its mission. One reason why that Church has the right to bear the title "Catholic" is clearly apparent in the extent of its inter-

ests and the wide reach of its ministration. It is no select society of prosperous Americans content to guard and cultivate their local fields. It is the embodiment of a Divine Force achieving "without haste and without rest" a Divine Kingdom.

Chapter V

OUR OWN SHARE

WE have now considered the missionary enterprise in general, its fundamental principles, its achievements, its present problems; and we have reviewed the part in that enterprise which our own Church is now bearing. But there remains one vital question to be answered, "What are we going to do about it?" For our business as Christians is not simply to understand the purposes of God and the pioneering work of His Church but to have a share in them. And the reason is two-fold: it not only weakens us to get the habit of knowing without doing; it weakens the whole campaign if every member of the Body is not enlisted in some capacity. The health and vigor of our own Christian lives and the health and vigor of the Church in the field are alike dependent on our active participation.

A. *The Home Base—The Whole Church*

From the missionary point of view, the Church in any mission field, whether in South Dakota or in Liberia, corresponds to "the zone of the advance" in a military expedition. It is "the front." The Church at home corresponds to "the S.O.S." or the "Services of Supply," which forward to those at the front all that they need of men, provisions, and equipment. We usually call it "the Home Base," and the chief duties of the Home Base are to educate, recruit, and finance.

Education is easily the foremost task, for if education is effective, recruiting and financing almost take care of themselves. In the wider sense, that education is being

carried on every day all over the home Church, because it is mainly education in the Christian religion. But in the narrower sense of missionary education it means the promotion of missionary intelligence and activity—telling people what is happening and how they can help. It may be a slow process, but it is infinitely important, for it is a fact of human nature that we are interested to support only those causes that we know something about. The lack of that interest and support is due far more to the general *ignorance* of missions and what they stand for than to deliberate and well-considered opposition. Publicity, therefore, in its broadest and best meaning, is a vital matter, the constant use of newspapers, periodicals, pamphlets, and books, of lectures, moving pictures, exhibits, and conferences, to place and keep before the Church public both the achievements and the opportunities of the enterprise that is ultimately theirs. One aim and result of this education is to win for the Church in the field new recruits, to keep pace with ever increasing demands not only for maintaining but for advancing the work. And if they and that work are to be supported, there is the further need for money.

The Home Base of our own Church is the whole Episcopal Church in America; but to perform properly its task of supply it uses as its chosen organ the National Council, whose President is the Presiding Bishop. The Council, as we know, was organized by the General Convention, representing us all. Of its twenty-six members—bishops, priests, and laymen—sixteen are elected by the General Convention and eight by the eight provinces, the Presiding Bishop and the Treasurer of the Domestic and Foreign Missionary Society being *ex officio* members. The Council operates through its

seven Departments—Foreign Missions, Domestic Missions, Religious Education, Christian Social Service, Publicity, Finance, and Field, each with an executive secretary. As an invaluable aid to the Departments in all branches of their work we have the Woman's Auxiliary to the National Council.

Each Department has its own special contribution to make. Administration, correspondence, and recruiting are the chief duties of the Departments of Foreign and Domestic Missions. The Departments of Religious Education and Publicity and the Field Department all have their share in the work of education, and the name of the Department of Finance speaks for itself.

The cause we are working *for* is our main subject; but this much of detail is needed to remind ourselves of the machine we are working *through*. That machine is well adjusted to transmit to the field beyond, all that can be offered in support by the smaller units, parishes and individuals. It is our own creation. It exists to remind us of our chance to serve and to make that service effective.

B. *The Home Base—The Parish*

The Parish, from one point of view, is a Home Base in miniature, with the same tasks of educating, recruiting, and financing. But that is a meager description of a real parish. No parish wants to think of itself, or ought to think of itself, as merely one unit in the Services of Supply. For a parish is not merely a Home Base in miniature: it is the *whole Church* in miniature. Everything that the Church is doing on a national and world-wide scale the parish ought to be doing within its own field. And that means that every parish in the missionary Church of a missionary God must be a mis-

sionary parish. A missionary parish is not one that merely pays it apportionments. It is a parish that conceives its whole life and executes its whole task in missionary terms, a parish that knows itself to be not simply a club or society but a religious force in the community, a parish whose program is aggressive in every direction, a parish that is always reaching out to new fields, running new risks, embracing new opportunities. Those new fields and opportunities may include tackling the industrial problem, promoting week day religious education, aiding social or political reform, engaging seriously in the work of personal evangelism, winning the unchurched and indifferent, bringing aid and friendship to the immigrant, developing the life of worship and prayer, or redeeming a rural district—any enterprise where a need calls aloud to be fulfilled or a challenge to Christianity is yet unaccepted. Everyone of these fields is a missionary field; everyone of these opportunities a missionary opportunity. In other words, a missionary parish is a parish that acts as if it were *going somewhere* and knew where it was going, a parish with the consciousness of being *sent,* commissioned for a creative task in the name of a creative Saviour.

Such a parish is organized to embody and express its missionary spirit. It is not concerned merely with self-culture or mutual sociability but with varied service, with the advancing process of redemption wherever the moral and religious needs of the community demand its activity. All its working groups are alive to new openings and alert to take advantage of them. And when we find a parish everywhere ready to take the initiative in the Lord's business and to view that business as its own privilege and responsibility, there we have the true Church in miniature, a church that is plainly

a missionary church. Such a parish, as a consequence of its own abundant life and spirit, will be eager to share in the wider mission of the Church beyond the local area. That wider sharing will seem a natural expansion of its own interest and activity, a daring extension of its own purposes and its own program. Accustomed to expansion and extension in the service of a Leader who claims everything, it will want to be represented on every front to which His leadership has called His Church.

To put the matter in different terms, a really Christian parish, awake to its vocation, becomes an ideal home base for the Church's larger mission almost without realizing it. Its power to share in the service of supply is a natural by-product of its own healthful vigor. In its experience, "missions" are not something alien, forcibly introduced from the outside, an unwelcome intrusion on an otherwise comfortable existence. They are an enlargement of opportunity along lines already familiar and in directions that seem normal and inevitable. All that the members need from their rector and other leaders, if they are to serve effectively as a branch of the Home Base, is information and encouragement.

It is only fair to assume, however, that most parishes have not perfectly attained that alert interest and all-around vigor which are the outward signs of the missionary spirit. In that case their want of zeal and their defective sense of responsibility will affect their local work quite as much as their share in work more distant. The two-fold result is really but one result. The weaker they are in their own neighborhood the weaker will be their effect abroad; and the more fully alive they are to their opportunities at home the more ready they will be

to understand and accept the calls to a wider service. That truth has been proved over and over again. The conclusion to be drawn from it is clear:—what a parish needs whose missionary spirit is feeble is to be more fully *Christianized* and *energized*. The results will benefit not only the distant missionary work of the national Church: the new life and enthusiasm will be felt *all along the line*. In other words, when we ask of a parish that it be a vital unit of the Home Base on which the general Church may depend, we are only demanding of it that very spirit and activity which are absolutely necessary if it is properly to serve its own community. So the minister's chief problem in relation to "missions" is not a special problem. It is his eternal problem of trying to make his parish more genuinely Christian and more religiously alive. His success or failure in that career of leadership will determine for good or ill the contribution of his people to the neighborhood, the diocese, and the distant fields at home and abroad.

Granted, then, that the fundamental problem is that of religious leadership, there still remains the indispensable task of education. The Christian spirit of reaching out to meet a need wherever a need is known can be widely effective only where wider needs are known. Even the most ideal Christian group in the Church, if its influence is to be felt beyond the range of its own eyesight, must grow to understand and appreciate how far afield its help is wanted and just how that help will count.

In planning the missionary education of a parish, the fundamental principle on which we find agreement among successful leaders, is that the subject must not be isolated. It must not be treated as a peculiar specialty by itself. Every form of "missionary" work, as we have

seen, whether domestic or foreign, is simply a natural extension of the sort of work with which we are all familiar at home; and it should therefore be treated as a wide application of ideals already accepted and a further expansion of activities already approved. The cause of the Church should be represented as all of one piece, an organic whole that cannot be dissected and labelled if it is alive and growing. Just how this principle can be applied in every department of the parish it is not our present business to suggest. Most rectors would agree, however, that the Church school is one vital center in and through which to work. Some form of missionary education, which includes prayer and service as well as learning, ought to be part of the program in every year and the major purpose of one or more of the courses. Young People's Societies, the Woman's Auxiliary, and Men's Clubs are all valuable fields for mission-study groups; and to reach a yet larger number there are the rich possibilities, so often unexplored, of missionary preaching not only by visiting missionaries but, more important still, by the rector himself.

To give any detailed program of education is not in line with the aim of this little book, which will be read by many who know far more about education than its author. Such programs, in any event, can always be obtained from the proper authorities. More appropriate here is the suggestion of *subjects,* so varied and variable that they may be used to interest all kinds of Christians from kindergarten children to senior wardens. One trouble with not a little missionary education in times past has been the assumption that what will interest little girls will also interest senior wardens. But every experienced minister knows how carefully he must select

and treat his material if he is to appeal to each of many groups with equal success.

The numerous topics for study and preaching include, for example, the study of the New Testament as a missionary book—for the whole book is really the product of a great missionary movement, each part of it thrown off, at intervals, in the course of an active campaign; an outline of the expansion of Christianity during nineteen hundred years—usually an interesting novelty, considering that most Christians' knowledge of missionary history jumps from St. Paul in Rome to the work of the American Episcopal Church; and the life and methods of missionaries today—another interesting novelty, since most people's ideas as to what missionaries are doing day by day and how they live are rather like caricatures than photographs. Then, for those who are alive to world problems, there are the wider topics of the social results of missions, their effect upon great races, their international consequences, and their relation to the solution of race problems. Everything is to be gained by setting the work of missions against the broadest possible background and linking it with the largest number of natural human interests. Yet there will still remain the need of being concrete enough to include a clear picture of the present activities of our own Church, for few can become enthusiastic about missions in general. Most of us must focus our interest at some particular point. Finally, experience has shown that there is no surer way of arousing interest in old and young alike than by presenting the missionary enterprise in terms of biography. Sometimes that directly personal appeal can come through a living missionary whom the people can grow to know and trust. But always there is open the chance to paint the portraits of the great missionaries

of the past, to reveal their cause and its meaning in terms of their careers, and to let the contagion of their personalities work its effect.

If education is to touch the deeper levels of heart and conscience and religious aspiration, it must be stimulated and developed through prayer. But it is not merely for educational reasons that prayer for missions is part of the life of worship of a Christian parish. The prayers of the congregation voice the dominant desire of the people for the fulfillment of God's purposes; they express their allegiance to those purposes; and they actually aid in achieving them. If God's designs are world-wide in their reach, as our faith reveals to us, our prayers together must reflect that faith and unite us in making God's will our own. No cause has fully claimed us until we are ready to pray for it.

If the minister is a consecrated leader in religion and an enlightened leader in education, his people will care about missions and know about missions. If they don't care, there is probably something temporarily wrong with their religion. If they don't know, their education, for the moment, is at fault. But if they know and care, they will be ready to work and to pray and to give.

On this subject of giving, about which most of us hear more than enough, we shall only add here the statement of the Jerusalem Conference of 1928—a meeting which brought together the leaders at home and abroad of all the Protestant and Anglican Churches. The principles it sets forth are these:

1. Giving should always be an act of worship.

2. We should avoid allowing any plan for raising money to become mechanical and impersonal.

3. The presentation of missionary needs should as far as possible include the specific requirements of

definite fields and branches of work, in order that the personal knowledge, interest, and concern of the individual supporter may be increased.

4. To aid those who administer missionary work, giving must be regular and loyally sustained.

5. More givers are more important than more money, and in the long run will mean more money.

6. Any method for stimulating giving will always need to be supplemented by most thorough education of the people in the nature and purposes of their giving.

C. *The Home Base—The Christian Believer*

If the Church's power in the mission field depends on the supporting vigor of the Church at home, that in turn depends on all its members and in some degree on each member. By Baptism we have become members of the greatest Missionary Society in history and are pledged to accept God's plans for His Church—that "Kingdom without frontiers."

There are many baptized Christians, however, who do not look at it in that way. Before we proceed, then, to answer the final question, "What are we going to do about it?" let us consider some of the difficulties and objections with which we are all familiar. Even if we do not find them in our own minds, we are likely to find them in our neighbors'.

Here, for example, is one: "Other peoples—like the Chinese and the Hindus—have their own religion with which they are well satisfied. Why should we try to force our religion on them?" That sounds like a modest and plausible statement, until we examine the facts. In the first place, Christianity is not "our" religion in the sense that our constitution is ours or our language is ours or our style of dress is ours. It is not a modern

American product. It is *Christ's religion.* It is "ours" today only because it was brought to our ancestors from afar. It came to them as a gift from Christ's Church just when they needed it most. It is therefore ours as a trust, ours only to share. The important questions are, "What does Christ want to have done with it? Whom does He mean to serve and whom does He mean to save?" In the second place, we do not try to "force" our religion on others. Force was sometimes used in the conversion of Europe and in parts of Spanish America, but it is nowhere in use in the mission field today. No methods are employed except those of fellowship and persuasion. We sometimes force governments on alien people, and railroads and trade, but never religion. In the third place, it is a disconcerting fact that in increasing measure the members of these other races are *not* satisfied with their own religions. Millions have already rejected their old faiths, and consciously or unconsciously are seeking a new faith that can answer their needs. Even among the masses as yet untouched by outside influence there are a multitude who are satisfied with their own religion only because they know nothing better. In the sphere of trade the Standard Oil managers and the safety-razor managers are wise enough to follow the policy of showing them something better than they have in the hope that they may want it and buy it, for sometimes "the children of this world are wiser in their generation than the children of light." Indeed, it is a curious fact that we are generally ready to share with the non-Christian world all our lesser blessings and not a few of our curses. We have not only been accustomed to send them rum and firearms, but we display great energy in selling them cigarettes and sewing-machines and graphophones and a hundred

other things that really *are* "made in America." We strangely begin to feel sensitive qualms about intruding ourselves only when it comes to our chief blessing, the one gift about which we need feel no doubts, the redeeming feature of our civilization—our religion.

But whatever the outcome of religious sharing is destined to be, would it not be safer for us to let the various non-Christian peoples decide for themselves what religion they prefer? Why should we decide in advance that their present religion must forever be the best for them? As a matter of history, it is impossible to conclude what religion any people will always profess. "The Japanese have their own religion," we hear. But what does that mean? Thirteen hundred years ago they had "their own religion," and then along came Buddhism brought by foreign missionaries, a religion born among the Hindus who are a race quite as different from the Japanese as the Japanese are from us. And Japan adopted the new and strange religion, and it has been the chief source of spiritual power in that country ever since. If that kind of thing happened once (and it has happened many times elsewhere) we cannot tell what may happen next. In the great religions of salvation like Buddhism, Mohammedanism, and Christianity, missionary growth is not exceptional. As long as they are really alive, it is common and normal. The only safe rule, therefore, for any reasonably good Christian is to remember that the non-Christian peoples must be the final authority as to what religion they want, and not to be so modest about his own religion as to keep it under a bushel for fear that some other race may eventually want to adopt it.

Here is another favorite line: "There are enough poor sinners who need our help right here in town—not

to mention the rest of America. What are we sending our men and money abroad for? I believe that charity begins at home." That is another statement that sounds plausible until you look at it more closely. It is one of those half-truths more dangerous than falsehood. It rightly says that charity should begin at home, but it implies that it should end at home. Now charity is not Christian charity unless it begins at home, and it is not Christian charity if it ends there. As a matter of fact, there is no occasion for alarm: charity *has* begun at home and naturally it will always center there. But if it is really Christian it is certain to radiate out from that center. Indeed, it is physically, mentally, and morally impossible for a Church that is weak at its Home Base to do any effective expanding. The refusal to reach out doesn't indicate an excess of charity at home. It always reveals a lack of it at home. It is therefore no accident that the very Churches that are strongest at home should be the ones that are strongest abroad. That applies both to national Churches and to individual parishes. We are perfectly familiar, for instance, with the same truth in the business world. If we see the great Standard Oil cars on the South Manchurian railway or the Standard Oil tins in the middle of Java, we do not begin to fear that the Standard Oil Company must be getting very weak in America; we realize at once that it must be thriving in America or it could not reach out so far. And so it is with Churches. The only Churches that *can* do active missionary work are those with vigorous power-houses at home. If a local church once began to neglect its own neighborhood, it would immediately become useless as a department of the Home Base. So missionary leaders would be the last people to suggest that charity should not

begin at home. But to tell the truth, no one ever really neglected his next-door neighbor because he was too deeply interested in the far off "heathen." The only person who ever did that was Mrs. Jellyby who let her family go to wrack and ruin because all her thought and money were directed to the Negroes of "Borrioboola-Gha"—and she was a typical Dickens caricature from "Bleak House." The real danger is not that, with eyes fixed on China, we shall ignore the need in our midst. It is rather that we shall forget (as Stanley Jones has said) that "if Christianity isn't worth exporting, it isn't worth keeping. If we cannot share it, we cannot keep it." Most dioceses and parishes, in the words of Bishop Brent, "are in danger more from over caution and the perils of a self-centered life than from a career of daring and sharing." And with the same thought in mind he reminds us elsewhere in a memorable passage: "Most of the apostles died outside of Palestine, though human logic would have forbidden them to leave the country until it had been Christianized. The calculating instinct is death to faith, and had the apostles allowed it to control their motives and actions, they would have said: 'The need in Jerusalem is so profound, our responsibilities to people of our own blood so obvious that we must live up to the principle that charity begins at home. After we have won the people of Jerusalem, of Judea, and of the Holy Land in general, then it will be time enough to go abroad.' For aught we know discussions bringing out this thought may have taken place, but if so, they made such a faint impression that there is no record of them." And, we may add, it is highly fortunate for us that the objectors carried no weight.

The point will be still clearer if we will look in our own experience for the simplest examples of how the

psychology of the missionary spirit works. We know that to be a generous and helpful father never prevents a man from being a generous and helpful citizen of his town. Nor does that wider usefulness cut him off from the further step of serving his country. The plain reason is that if he has the right spirit he cannot artificially check it. The moment any man goes around the corner to aid a needy family, the moment he gives a dollar to the Red Cross, the moment he reaches out a helping hand anywhere when he might have withheld it, that moment he is showing the missionary spirit and has committed himself to the *principle* of missions. Where he will draw the line—at his home or his neighborhood or his city or his state or his country or nowhere at all—simply depends on the size of his mind and the size of his heart. There are no *Christian* limits. There are no limits that Christ recognizes.

A third objection to foreign missionary work is not unlike that which notes that charity should begin at home; but it is more intelligent, more modern, and prompted by a better motive. "We are not good enough," say many. "There are so many grave blots on our own lives and our own civilization that it is hypocritical of us to set out to enlighten others." This point would certainly be fatal if the missionary movement were simply the effort to spread western civilization. In that case, every objection could be raised against it which can properly be raised against western civilization. The primary aim of the missionary, however, is not to extend his own civilization but to extend the Church of God; not to promote his native culture but to promote the Kingdom of Christ. So he is not offering himself or his fellow-citizens as models. If that were his aim he would have been either withdrawn

or ejected long ago. He is offering the one wholly admirable thing he possesses, his religion. He is offering all that he knows of Christ. As one notable missionary to India, Dr. Macnicol, has written, "The Christian's humility can only be truly based on the ground that the Christian Gospel is not his own but God's. In other words, it is precisely insofar as the Christian Gospel is absolute, not relative to the preacher, that the preacher is able to proclaim it without in any way magnifying himself. . . . 'The least within the Kingdom of God' who has obtained a glimpse of God as He is seen in Christ Jesus is greater than any on whom that light has never shone. But that is a 'superiority' that can only humble him in the dust." Mindful of this truth, missionaries are keenly conscious of their own defects and of those vices of their countrymen which hinder their work. But because they go not as models but as messengers, they are ready to serve. They are well aware that if Christianity had had to depend on the moral perfection of all its missionaries and their supporters, it would never have ventured outside of Jerusalem. The whole story of Christ's Church is the story of what God can do with fallible human material.

A further point raised by the modern objector is of much the same sort. "The political and commercial dealings of the West with non-Christian peoples have long been so selfish that it is highly inconsistent for us to be preaching Christianity to them at the same time." Even assuming that the record of our own nation is much better than the accusation implies, that indictment is quite true. We are inconsistent. But there is no particular virtue in being consistently wrong. Who would stand to gain if we demanded, for the mere sake of consistency, that *all* our dealings with other races should

be on a strictly un-Christian basis? That could do us no good and them no good. If we must be consistent, let us be consistently right. To put it bluntly, instead of calling to the Church of Christ to back down, let us call to our government and our great corporations to brace up. In the meantime, if we stop to think clearly, we shall see that the un-Christian methods often employed by European and American nations render the missionary enterprise all the more needful and important if Africa and the Orient are to have with the West any relations that are not marred by selfishness and forceful aggression. Must our relations with the non-Christian world be conducted solely by those who deride Christian principles? Are the un-Christian aspects of western nationality to be the only ones that are allowed to become visible? As a matter of fact, the situation is not aggravated but relieved and redeemed by that Christian enterprise which gives freedom to the best in us to manifest itself.

Now that we have tried both to understand and to answer some of the common difficulties that keep many Church people from aiding the extension of their Church, we return in conclusion to the share of the individual Christian, and ask once more the ultimate question, "What are we going to do about it?" Since we are not writing for missionaries, we have in mind those of us who stay at home but who are none the less ready to bear our part in the undertaking. We have, to begin with, the stimulus that comes from knowing that though the actual work of the missionary is not ours, his motive may be ours. If few of us can play a great part, there is all the more reason why we should play a small part for great reasons, since God is less interested in what we are doing than in why we are

doing it. "The magnitude of a man is measured by the magnitude of his motive." And in that motive we can be steadily at one with those whose achievements are beyond our reach.

The motives of the missionary may be stated in various terms. Sometimes it may seem to be deliberate obedience to our Lord's command, "Go ye, therefore, and teach all nations." Sometimes it takes the form of a compassionate love toward men, a pressing sense of the world's need. At other times it appears as the eager desire to establish and complete the Kingdom of God. More often, all these motives are fused. But however we may state and distinguish them, it remains true that the power of the living Christ is at the heart of all missionary motives; and the strength of our motive will depend entirely on how much He means to us.

When St. Peter and St. John said, "We cannot but speak the things which we have seen and heard" and when St. Paul said, "Woe unto me if I preach not the gospel of Jesus Christ," they were explaining that they were missionaries because they couldn't help it. And what they said of their own feelings remains a perfect statement of the psychology of conviction. Whenever a belief is warmly alive within us we cannot help proclaiming it and sharing it. So we are naturally and inevitably missionaries in whatever cause has really won us. For the readiness to speak and act is the test of the depth and sincerity of our conversion and conviction. Whether it is some moral or social or political issue like prison reform or child labor or the League of Nations, or whether it is salvation through Christ, we cannot help agitating and working for the causes that have gripped us. The real convert is an enthusiast and the enthusiast is a missionary. If we have found Christ and He has

found us, "We cannot but speak the things which we have seen and heard." That is why it is true to say that the strength of our motive will depend entirely on how much He means to us. If He is only a name to us, His cause will leave us cold. If we think of Him as a long ago teacher whom we happen to prefer to other teachers and whose words we first admire and then ignore, we are certain to be lukewarm in His service. But if, with all our sins and imperfections, we have chosen Him as our Master and known him as our Saviour, then we can think of ourselves and of mankind and its destiny only in His terms; and so, inevitably and eagerly, we accept His purposes as ours.

That truth is beautifully summed up in the recent statement of the Jerusalem Conference which reflects the highest ideals of some of the greatest living missionaries:— "Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be idle while the yearning of His heart for His brethren is unsatisfied. . . . Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

The great experience in our lives, then, is not so much conversion to "missions" as conversion to Christ. Once we have known that experience, the paths to service are manifold and plain. Once the motive of Christ and of His missionaries becomes our own, we are numbered among them and need only guidance to find and fulfill our own personal share in the activity of an expanding Church. Just what that share is to be can be decided only by each believer. One of us can give to another only hints and suggestions based on what he has tried for himself or observed in those who have taken their

part seriously. Perhaps the most natural way to learn to help is to note what those in the field want us to do for them and for the cause that is both theirs and ours.

First of all, they want us to *know* about them. From their point of view, to work in difficult and distant regions is far easier and more stimulating if they can feel that we at home are following their work with interest and concern and are intelligently aware of their problems, their achievements, and their hopes. From our point of view, no reasonable person can support, or should be asked to support, any cause of which he is not fully informed. Our power to give any kind of aid depends upon knowing what is going on. The study of the life and the present development of the great non-Christian peoples and of others nearer our own doors is therefore one contribution we can make, a study to be followed and enlivened by learning what the Christian Church—and especially our own Church—is doing to help the Christians in these lands in their task of planting Christianity and winning their fellow-countrymen.

Furthermore, they want us to *pray* for them. Here, too, from their point of view, it is an immense encouragement in the midst of arduous duties and baffling perplexities to know that unnumbered friends at home are remembering them in their prayers. We on our part, as well, cannot be wholly in earnest about forwarding this enterprise, or any other, unless our desires and hopes find natural expression in our prayers. And both we and they will have learned by experience that genuine prayer serves not merely to steady and encourage but to release the very forces of God Himself toward the attainment of those ends that we join Him in seeking. Intercession, especially for men and women

whom we know and for such work as we have chiefly at heart, is a form of sharing that we have never tried to the full and that gives promise of unlimited possibilities.

And finally, those who represent us in the mission fields want us to *give* to their work and to the work of those younger Churches that are already contributing so much to their own cause. What we give is not to be thought of simply in terms of money. It is rather the medium by which we become responsible for some concrete share in a living enterprise. It means hospitals, schools, village communities hearing of Christ for the first time, churches organized to make the new religion real, the lives of men and women awakened and remade. That is *what* we give. *How* we are to give and *how much* we are to give are other matters of which we all hear a great deal in our conventions and our conferences and our parishes. Some may think we hear too much. If that is true, it is only because financial support is fundamental and everything else depends on it. But it is fundamental only in the sense that our food and our digestion are fundamental in life. They are absolutely necessary, but they are not the most important thing about us. The wise thing to do is to make them systematic and regular, to keep the bodily machine in good order, and then forget about it and fix the mind on higher and more fruitful ideas. Only the starving man or the invalid is perpetually anxious about food and digestion. And it is only because the Church is partly starving and partly invalid that we are obliged to make so much fuss about money and raising money. A vigorous and healthy Body of Christ could take its material support for granted and thus be ready to devote its higher energies to study and planning and prayer and

personal service. If we are to advance to that better state our giving must be guided not by the creaking and grinding of local machinery but by those very activities of study and prayer which we place before giving. In the light of what we have learned of the expanding work of the Church and of what God is ready to do through us, what can we give? That is the question. If every one of us would answer it honestly in God's sight, the money needed would be raised, and we should all be able to unite in solving the immensely interesting problem of how to use it wisely.

Though we have compared our giving to feeding the body, that does not lessen its dignity, for even our bodies are meant to be temples of the Spirit. Giving, as we are rightly told, may be an act of worship. It is ultimately an offering to God. We are summoned to give freely because we have received freely. From Christ have come to us gifts that seem ever the richer as we remember and dwell upon them; and these gifts were given to be shared, for if Christ is really needed anywhere, He is needed everywhere. There comes from Him the call to be fellow-workers with a missionary God in the greatest enterprise of the ages. It is a call to an unresting endeavor to make Him known by word and deed to those whom He seeks through us and who still await the coming of His Light.

> O God, who hast called us into thy marvelous light; Grant us to be the ministers of thy grace to those who sit in darkness, that the Sun of Righteousness may arise upon them, with healing in his wings; who liveth and reigneth with thee and the Holy Spirit, now and forever.
>
> *Amen.*

PRAYERS FOR MISSIONS

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and hasten, O Lord, the fulfillment of thy promise to pour out thy Spirit upon all flesh; through the same thy Son, Jesus Christ our Lord. *Amen.*

O most merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; Fulfill thy gracious promise to be present with those who are gone forth in thy Name to preach the Gospel of salvation in distant lands (especially). Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Give them peace and sure confidence in thee. Pour out upon them abundantly thy Holy Spirit, and prosper mightily the work of their hands; send unto them, according to their need, faithful and true fellow-laborers. Give them a rich increase here, and grant that hereafter they may dwell with thee in the heavenly places, world without end. *Amen.*

O God, who never failest to go with those thou sendest; Bless thy servants whom thou hast chosen to bear thy name in the uttermost part of the earth, that they may have wisdom to know, strength to do, patience to suffer, and courage to persevere in thy service; through Jesus Christ our Lord. *Amen.*

O Father Almighty and God of all comfort; Look with compassion, we beseech thee, upon the little companies of our faithful brethren who, in lonely places of the world, are striving to uphold the banner of the Cross. If the comfort of human sympathy seem far from them, be thou their close companion, and pour into their hearts the spirit of hope; that they may steadfastly persevere, and be of good courage because of thy word, knowing that their labor is not in vain; through Jesus Christ our Lord. *Amen.*

Almighty God, who has made of one blood all the nations of the earth; We give thee most humble and hearty thanks for the revela-

tion of thyself in thy Son Jesus Christ; for the commission of thy Church to proclaim the Gospel to every creature; for the apostles who, in obedience to thy will, carried the Gospel throughout the world; for those who have gone to the ends of the earth to bring light to them that dwell in darkness and in the shadow of death; for the innumerable company who now praise thy name out of every kindred and nation and tongue. To thee be ascribed the praise of their faith forever and ever. *Amen.*

Lord Jesus, who didst stretch out thine arms of love on the hard wood of the Cross, that all men might come within the reach of thy saving embrace; Clothe us in thy Spirit, that we, stretching forth our hands in loving labor for others, may bring those who know thee not to the knowledge and love of thee, who with the Father and the Holy Ghost, livest and reignest one God world without end. *Amen.*

O Almighty God, who hast in thy Holy Church committed to the hands of men the ministry of reconciliation, to gather together a great flock in all parts of the world, to the eternal praise of thy Holy Name; We humbly beseech thee that thou wilt put it in the hearts of many faithful men to seek this sacred ministry, appointed for the salvation of mankind; that so thy Church may rejoice in a due supply of true and faithful pastors, and the bounds of thy blessed Kingdom may be enlarged; through Jesus Christ our Lord. *Amen.*

O God, whose blessed Son came not to do his own will but thine alone; Open our hearts to every call from thee, and over all worldly fears let thy plans for us prevail; that so in full surrender to thy purpose we may find our reward as the instruments of thy will and the messengers of thy love; through Jesus Christ our Lord. *Amen.*

O God, by whose command the order of all time runs its course; Forgive, we beseech thee, the impatience of our unbelief; make perfect that which is lacking in our faith; and while we tarry thy fulfillment of the ancient promises, grant us to have a good hope because of thy Word; through Jesus Christ our Lord. *Amen.*

O Lord God Almighty, whose glory lighteneth thy holy city that is to come; Grant that the nations may walk in the light of it and that all the kings of the earth may bring into it their glory and honor; through Jesus Christ thy Son, who reigneth King of kings and Lord of lords now and forevermore. *Amen.*

A LIST OF BOOKS FOR FURTHER READING

"The General Church Program 1929-1931," published by the National Council in New York, contains an admirable summary in about 200 pages of all the missionary work of our Church. Each of its sections is provided with a bibliography of the field in question. To this handbook the reader is referred especially for further information about Latin America and the various domestic fields.

In the following list the best books for a very limited library are starred.

A. GENERAL. THEORY, METHODS, AND PROBLEMS

Report of the Jerusalem Meeting of the International Missionary Council. 8 vols. 419 Fourth Ave., New York, 1928.

The fullest and latest statement of missionary theory, methods, and problems. The volumes are small, and each is devoted to a particular subject, such as "The Christian Message," "Missions and Industrialism," "Religious Education," etc. The set should be in every parish library.

*W. Paton: *A Faith for the World.* Edinburgh House Press, London, 1929.

B. Mathews: *Roads to the City of God.* Doran, New York, 1928.

Two brief books which sum up the ideals and the program of the longer Jerusalem Report.

C. H. Brent: *Adventure for God.* Longmans, New York, 1907.

*C. B. McAfee: *Changing Foreign Missions.* Revell, New York, 1927.

Roland Allen: *Essential Missionary Principles.* Revell, New York, 1927.

R. E. Speer: *The Unfinished Task of Foreign Missions.* Revell, New York, 1926.

R. E. Speer: *The Church and Missions.* Doran, New York, 1926.

*D. J. Fleming: *Marks of a World Christian.* Association Press, New York, 1920.

D. J. Fleming: *Whither Bound in Missions.* Association Press, New York, 1925.

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*W. PATON: *Jesus Christ and the World's Religions.* Edinburgh House Press, London, 1927.

J. L. BARTON: *Educational Missions.* Student Volunteer Movement, New York, 1913.

R. F. MOORSHEAD: *The Way of the Doctor.* Carey Press, London, 1926.

A full account of modern medical missions.

BEACH AND FAHS: *World Missionary Atlas.* 419 Fourth Ave., New York, 1925.

Gives full statistics of Protestant missions all over the world.

The International Review of Missions. 419 Fourth Ave., New York.

An admirably edited and very valuable quarterly necessary to all mature and advanced students of missions.

B. SOCIAL ASPECTS

W. H. P. FAUNCE: *Social Aspects of Foreign Missions.* Missionary Education Movement, New York, 1914.

E. W. CAPEN: *Sociological Progress in Mission Lands.* Revell, New York, 1914.

Both valuable for the period they cover.

*J. H. OLDHAM: *Christianity and the Race Problem.* Doran, New York, 1925.

Easily the best book on an important subject.

C. HISTORY

C. H. ROBINSON: *How the Gospel Spread Through Europe.* S. P. C. K., London, 1919.

C. H. ROBINSON: *History of Christian Missions.* Scribners, New York, 1915.

Valuable as a work of reference.

*E. C. MOORE: *Spread of Christianity in the Modern World.* University of Chicago Press, 1919.

The best brief single volume history.

O. CARY: *History of Christianity in Japan.* Two vols. Revell, New York, 1909.

*C. F. SWEET: *New Life in the Oldest Empire (Japan).* Macmillan, New York, 1919.

A brief history by one of our own clergy.

*K. S. LATOURETTE: *History of Christian Missions in China.* Macmillan, New York, 1928.

The only first-class example (so far written) of a history of modern missions.

J. RICHTER: *History of Missions in India.* Revell, New York, 1908.

J. RICHTER: *History of Protestant Missions in the Near East.* Revell, New York, 1910.

J. L. BARTON: *Daybreak in Turkey.* Pilgrim Press, Boston, 1908.

D. BIOGRAPHY

For some reason most of the best missionary biographies deal with characters in the fields of India and Africa.

F. D. WALKER: *William Carey (India).* Student Christian Movement, London, 1926.

*C. E. PADWICK: *Henry Martyn (India).* Student Christian Movement, London, 1922.

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A. P. Shepherd: *Tucker of Uganda (Africa).* Student Christian Movement, London, 1929.
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G. E. Tilsley: *Dan Crawford of Central Africa.* Revell, New York, 1929.
R. J. Campbell: *Livingston (Africa).* Ernest Benn, London, 1929.

E. THE PRESENT SITUATION BY COUNTRIES

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*G. Fisher: *Creative Forces in Japan.* Missionary Education Movement, New York, 1923.
A. K. Reischauer: *The Task in Japan.* Revell, New York, 1926.
Murao and Walton: *Japan and Christ.* Church Missionary Society, London, 1928.
W. F. France: *Industrialism in Japan.* S. P. G., London, 1928.
M. Stauffer (Ed.): *Japan Speaks for Herself.* Student Christian Movement, London, 1928.
The Japan Mission Year Book. Annual. 419 Fourth Ave., New York.
**Handbooks on the Missions of the Episcopal Church.* Vol. II. Japan. National Council, New York.
H. H. Gowen: *An Outline History of Japan.* Appleton, New York, 1927.
*A. J. Brown: *Japan in the World of Today.* Revell, New York, 1928.

China

*P. Monroe: *China, a Nation in Evolution.* Macmillan, New York, 1928.
The best single book on the varied aspects of modern China.
H. T. Hodgkin: *China in the Family of Nations.* Doran, New York, 1923.

M. STAUFFER (ED.): *China Her Own Interpreter.* Student Christian Movement, London, 1928.

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*E. Stanley Jones: *The Christ of the Indian Road.* Abingdon Press, New York, 1925.

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*E. W. Smith: *The Christian Mission in Africa.* Internat. Miss. Council, 419 Fourth Ave., New York, 1926.

*F. D. Walker: *Africa and Her Peoples.* Missionary Education Movement, New York, 1924.

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Copies of this book may be obtained from THE BOOK STORE, Church Missions House, 281 Fourth Avenue, New York City. *Price 25 cents.*

As this is not published for financial profit, the price is computed on a basis lower than that necessarily used by commercial houses.

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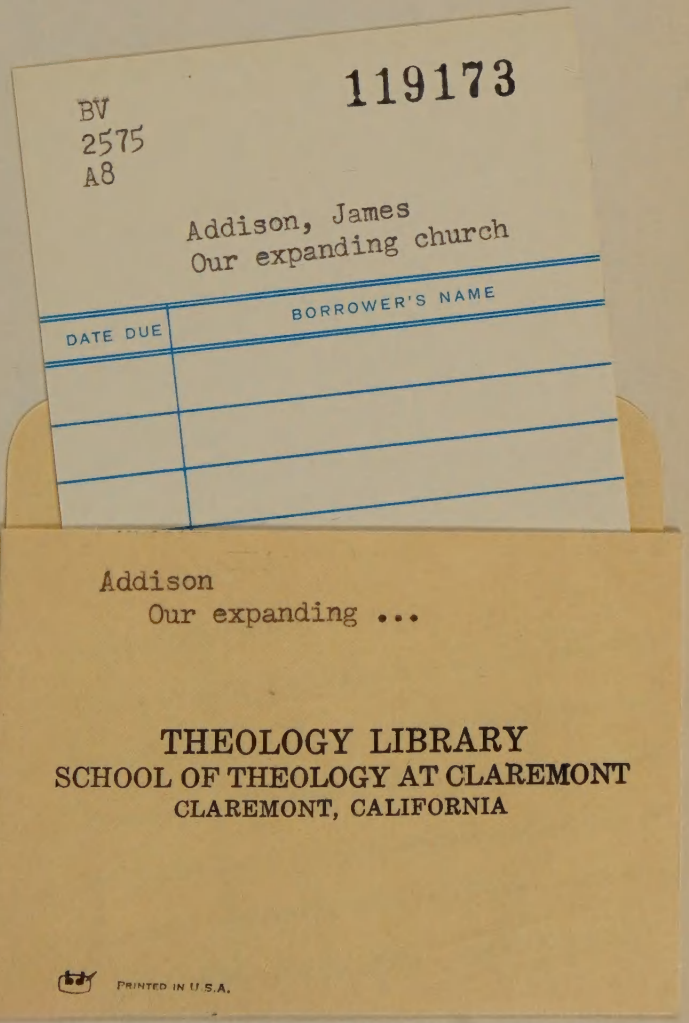

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